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INTRODUCTION

Prayers, Psalms and Hymns are common in all religions. We find them to be a fundamental part of the religious literature of the world. Prayers and praise are the first means of spiritual growth everywhere. Then come meditation and reflection, reason and philosophy. It may be philosophical to believe in an Impersonal God, immanent in nature, but so long as man is conscious of his limitations, he cannot but worship a Personal God, on whom he depends at every step in his life and at whose feet he can pour out his soul. Man feels himself weak and wants some one on whom he can depend for help. He wants something concrete which he can grasp in the hours of his trials and difficulties, a Being to whom he can offer his love and devotion and who would in return love and care for him. That is why we find the idea of a Personal God in almost all religions. With the idea of such a God come devotion and worship, and prayers and hymns are but the natural outcome of one's conception of that Personal God and one's relation with Him.

Though in Hinduism the culminating religious thought is the doctrine of oneness preached by the Vedânta, yet in the Vedas themselves we have also the idea of a Personal God, the Lower Brahman, and the idea of Bhakti, which is but yet in seed form. The Mantra portion of the Rig Veda is nothing but a collection of hymns. This ideal of Bhakti, however, is fully worked out by the Purânas and illustrated by the lives of kings, saints, and Incarnations.

The Hindu being pre-eminently spiritual, whatever ideal he took up in the field of religion he worked it out till it became infinite and all-embracing. As a result we have in the Purânas hymns, in which the same spirit which sang forth the glories of the Atman in the Vedas, is pouring forth in ecstatic song its love for God. In these hymns is revealed the mystic soul of the Hindu, sweet and devotional. It attains to high states of ecstasy through these songs and symbols. It knows no peace till it finds God and establishes the sweetest of relationships with him. He is its master, friend, father, mother—nay, the beloved. An intense passionate love for God is the chief note in all

these hymns. The result is the creation of a devotional literature of exquisite beauty unsurpassed by any other religious literature of the world. We find these hymns or Stotras as they are called in Sanskrit, not only in the Purânas but in the writings of all great reformers and saints. Even that great Advaita Kesari Achârya Shankara could not avoid the temptation, and we find in his writings some of the most beautiful hymns ever written in Sanskrit. Such hymns are found not only in Sanskrit but in the vernaculars also. The religious revival of the 12th century was a popular movement and though Râmânuja who gave a philosophic background to the revival, wrote in Sanskrit, the other great saints and reformers of the period wrote in the language of the people. These hymns in Sanskrit and in the vernaculars have appealed to the race greatly and have thus attained a wide popularity. They play an important part in the religious life of the people.

GENERAL CHARACTERISTICS OF HYMNS

The Stotras (hymns) include praise, prayer and meditations ; also sometimes Mantras,

which are spiritual incantations, are said to produce certain desired ends when accompanied by appropriate rituals and ceremonials. Leaving aside these Mantras, the Stotras include prayers and entreaties for deliverance from the ills of this Samsâra or relative existence from which God alone can deliver one. These hymns fall under two categories. In the one there is complete confidence in Divine benevolence and unlimited grace, which gives even to the greatest of sinners hopes of salvation : "*As the best of the Raghus (Râma), when even that most heinous sinner, the Raven (which insulted Sitâ), was forgiven by Thee because it took refuge at Thy feet, and since as Krishna, Thou hast granted Moksha (liberation) full of Bliss even to the King of Chedi (Shishupâla) who had wronged Thee birth after birth, what sin is there which Thou wilt not forgive !*" (p. 73). These hymns often end in a mystic communion with God.

The other group makes the Divine grace conditional on self-purification which alone makes one deserving of such a grace. The hymns in this group are marked by a spirit of self-abasement, with confession of sins, repent-

HYMN TO THE GURU

1. The Guru (spiritual teacher) is Brahmâ, the Guru is Vishnu, the Guru is the Lord Shiva, the Guru is verily the Supreme Brahman. Salutations to the Guru !

2. Salutations to the Guru who has made it possible to realise Him by whom this entire universe of movable and immovable objects is pervaded.

3. Salutations to the Guru who with the collyrium stick of Knowledge has opened the eyes of one blinded by the disease of ignorance.

4. Salutations to the Guru who has made it possible to realise Him by whom all this world, animate and inanimate, movable and immovable, is pervaded.

5. Salutations to the Guru who has made it possible to realise Him who as consciousness pervades the three worlds with their movable and immovable objects.

6. Salutations to the Guru whose form is radiant with the jewel of Vedânta and who is the sun that causes to blossom the lotus of Vedânta.

चैतन्यः शाश्वतः शान्तो व्योमातीतो निरञ्जनः ।
बिन्दुनादकलातीतस्तस्मै श्रीगुरवे नमः ॥ ७ ॥

ज्ञानशक्तिसमारूढस्तत्त्वमालाविभूषितः ।
भुक्तिमुक्तिप्रदाता च तस्मै श्रीगुरवे नमः ॥ ८ ॥

अनेकजन्मसम्प्राप्तकर्मेन्धनविदाहिने ।
आत्मज्ञानाग्निदानेन तस्मै श्रीगुरवे नमः ॥ ९ ॥

शोषणं भवसिन्धोश्च प्रापणं सारसम्पदः ।
यस्य पादोदकं सम्यक् तस्मै श्रीगुरवे नमः ॥ १० ॥

न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः ।
तत्त्वज्ञानात् परं नास्ति तस्मै श्रीगुरवे नमः ॥ ११ ॥

मन्नाथः श्रीजगन्नाथो मद्गुरुः श्रीजगद्गुरुः ।
मदात्मा सर्वभूतात्मा तस्मै श्रीगुरवे नमः ॥ १२ ॥

7. Salutations to the Guru who is the Supreme Spirit, eternal and serene, who is beyond ether, pure, beyond Bindu, Nâda and Kalâ.[1]

8. Salutations to the Guru who is established in Knowledge and Power, who is adorned with the garland of Knowledge and who grants both worldly prosperity and liberation.

9. Salutations to the Guru who by setting the fire of Self-knowledge burns away the fuel of Karma (resultant of past work) accumulated through innumerable lives.

10. Salutations to the Guru the water touched by whose feet completely dries up the ocean of this Samsâra (relative existence) and makes one realise the Supreme Wealth.

11. There is no higher truth than the Guru, no higher penance than (service to) the Guru, and there is nothing higher than Realisation. Salutations to that Guru!

12. My Lord is the Lord of the universe, my Guru is the teacher of the universe, my Self is the Self of everything. Salutations to that Guru!

1. These represent the subtle aspects of the mystic syllable 'Om.'

गुरुरादिरनादिश्च गुरुः परमदैवतम् ।
गुरोः परतरं नास्ति तस्मै श्रीगुरवे नमः ॥ १३ ॥

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिम्
द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ।
एकं नित्यं विमलमचलं सर्वधीसाक्षीभूतम्
भावातीतं त्रिगुणरहितं सद्‌गुरुं तं नमामि ॥ १४ ॥

13. The Guru is the beginning of the universe, yet he himself is without a beginning; the Guru is the highest deity; there is none higher than the Guru. Salutations to that Guru!

14. Salutations to the true Guru who is the embodiment of the Bliss of Brahman and the bestower of supreme happiness, who is detached, Knowledge personified and beyond duality, who is like the sky, and is indicated by such Vedic dicta as "Thou art That," and who is One, eternal, pure, immovable, the witness of all the changes in the Buddhi (intellect), beyond all states and devoid of the three Gunas.[2]

—*Vishwasâra-Tantra*

2. Sattva, Rajas and Tamas, the components of Prakriti or Primal Energy.

दक्षिणामूर्तिस्तोत्रम् ।

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतम्
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षीकुरुते प्रबोधसमये स्वात्मानमेवाव्ययम्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ १ ॥

बीजस्यान्तरिवांकुरो जगदिदं प्राङ्निर्विकल्पं पुन-
र्मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ २ ॥

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ३ ॥

HYMN TO DAKSHINAMURTI

1. Seeing the universe contained within Himself, like a city seen in a mirror but appearing as if produced outside through Mâyâ or illusion, as in sleep—as being really in the Self, He who realises at the time of spiritual illumination His own immutable Self alone, to Him, incarnate as the blessed teacher, to Sri Dakshinâmurti, is this salutation.

2. He who, like a juggler or a great Yogi spreads out this universe, but does it out of His own will, the universe which exists indeterminate like the germ of a seed, and is later on diversified by the difference arising from the notion of space and time created by Mâyâ, to Him, incarnate as the blessed Teacher, to Sri Dakshinâmurti, is this salutation.

3. He whose manifestation, the essence of which is reality, appears as the object of fictitious notions, who imparts direct enlightenment to those who have resorted to him by the Vedic teaching "Thou art That," and through immediate perception of whom, there is no more return to the ocean of worldly existence, to Him, incarnate as the blessed Teacher, to Sri Dakshinâmurti, is this salutation.

नानाच्छिद्रघटोदरस्थितमहादीपप्रभाभास्वरम्
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ४ ॥

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्त्या भृशं वादिनः ।
मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ५ ॥

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ६ ॥

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।

4. He whose intelligence vibrates outside through the eye and other sense-organs, like the bright light of a great lamp placed inside a jar with various holes, and after whose shining this whole universe shines, to Him, incarnate as the blessed Teacher, to Sri Dakshinâmurti, is this salutation.

5. He who destroys the terrible infatuation created by the play of the power of Mâyâ, of those who consider themselves as the body, or the Prâna, or the senses, or the changeful intellect, or as the void, and through error declare themselves repeatedly to be a woman, or a child, or blind, or an idiot, to Him, incarnate as the blessed Teacher, to Sri Dakshinâmurti, is this salutation.

6. He who goes into deep sleep on the withdrawal of the senses and becomes only Sat covered by Mâyâ, like the sun or the moon in an eclipse, and who on awaking remembers to have slept, to Him, incarnate as the blessed Teacher, to Sri Dakshinâmurti, is this salutation.

7. He who through auspicious gestures reveals to His worshippers His own Self which persists even when childhood (manhood, old

स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ७ ॥

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामित-
स्तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ८ ॥

भूरम्भांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशुः पुमा-
नित्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।
नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभो-
स्तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ९ ॥

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिंस्तवे
तेनास्य श्रवणात्तथार्थमननाद्ध्यानाच्च संकीर्तनात् ।
सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः
सिध्येत्तत्पुनरष्टधा परिणतं चैश्वर्यमव्याहतम् ॥ १० ॥

age) or waking (dream and deep sleep) as well as other states have come and gone, and constantly manifests Itself inwardly as "I," to Him, incarnate as the blessed Teacher, to Sri Dakshinâmurti, is this salutation.

8. He who as man, whirled by Mâyâ, sees the world of cause and effect diversely related as parent and child, or owner and property, or teacher and taught, in a state of waking or dream, to Him, incarnate as the blessed Teacher, to Sri Dakshinâmurti, is this salutation.

9. He whose eightfold form consisting of earth, water, fire, air, ether, sun, moon, and man the sacrificer, manifests itself as this universe of movable and immovable objects, and besides which Supreme Omnipresent Lord there exists nothing to those who reflect, to Him, incarnate as the blessed Teacher, to Sri Dakshinâmurti, is this salutation.

10. Because the universality of the Atman has thus been explained in this hymn, therefore, by hearing it, by reflecting and meditating on its meaning and by reciting it one will realise that Divine State endued with the grandeur of being the Universal Self as also that unimpeded Divine Power divided eightfold.

वटविटपिसमीपे भूमिभागे निषण्णं
सकलमुनिजनानां ज्ञानदातारमारात् ।
त्रिभुवनगुरुमीशं दक्षिणामूर्तिदेवं
जननमरणदुःखच्छेददक्षं नमामि ॥ ११ ॥

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥ १२॥

ॐ नमः प्रणवार्थाय शुद्धज्ञानैकमूर्तये ।
निर्मलाय प्रशान्ताय दक्षिणामूर्तये नमः ॥ १३ ॥

निधये सर्वविद्यानां भिषजे भवरोगिणाम् ।
गुरवे सर्वलोकानां दक्षिणामूर्तये नमः ॥ १४ ॥

मौनव्याख्याप्रकटितपरब्रह्मतत्त्वं युवानं
वर्षिष्ठान्तेवसदृषिगणैरावृतं ब्रह्मनिष्ठैः ।
आचार्येन्द्रं करकलितचिन्मुद्रमानन्दरूपं
स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ॥ १५ ॥

11. I bow down to Dakshinâmurti, the Teacher of the three worlds, the Lord, the destroyer of all the miseries of birth and death, who seated on the ground under the banyan tree grants knowledge to all the Rishis that have assembled near Him.

12. Strange the disciples under the tree were all aged people and the Guru was young ; he taught them by keeping silence and the doubts of the disciples were all cleared up.

13. Salutations to Dakshinâmurti, who is pure and calm, the embodiment of pure Knowledge and who is attainable through the symbol "Om."

14. Salutations to Dakshinâmurti, the abode of all learning, the physician to all those afflicted with the disease of worldly existence (Samsâra), the Teacher of all.

15. I worship Dakshinâmurti, the young Guru, who teaches the Knowledge of Brahman through silence, who is surrounded by disciples of rare self-control—Rishis devoted to the Knowledge of Brahman, the Teacher of teachers, whose hand is in the pose for imparting Knowledge, who is bliss itself, ever sporting in the Self and who is ever silent.

—*Shankarâchârya*

शिवप्रातःस्मरणस्तोत्रम् ।

प्रातः स्मरामि भवभीतिहरं सुरेशं
गङ्गाधरं वृषभवाहनमम्बिकेशम् ।
खट्वाङ्गशूलवरदाभयहस्तमीशं
संसाररोगहरमौषधमद्वितीयम् ॥ १ ॥

प्रातर्नमामि गिरिशं गिरिजार्धदेहं
सर्गस्थितिप्रलयकारणमादिदेवम् ।
विश्वेश्वरं विजितविश्वमनोभिरामं
संसाररोगहरमौषधमद्वितीयम् ॥ २ ॥

प्रातर्भजामि शिवमेकमनन्तमाद्यं
वेदान्तवेद्यमनघं पुरुषं महान्तम् ।
नामादिभेदरहितं षड्भावशून्यं
संसाररोगहरमौषधमद्वितीयम् ॥ ३ ॥

A MORNING HYMN TO SHIVA

1. At dawn I contemplate on Shiva, the God of gods, the remover of the fear of transmigration, who holds the Ganges in His locks, and rides a bull, the Lord of Ambicâ (the Divine Mother), the wielder of the club and spear (in two of his hands) and with the other two offering boon and protection, and who is the one infallible remedy for the afflictions of relative existence (Samsâra).

2. At dawn I bow down to Shiva, half of whose body is made up by Durgâ[1] (the Divine Mother), the Primeval Lord who is the cause of the projection, maintenance and dissolution of this world, the Lord of the universe, the conqueror of the world who captivates the mind, and who is the one infallible remedy for the afflictions of relative existence (Samsâra).

3. At dawn I worship Shiva, the One, Infinite, the Prime Cause taught only by Vedânta, the Pure One, the Supreme Being, who is devoid of the differentiations of name, etc., as well as of the six modifications[2] and who is the one infallible remedy for the afflictions of relative existence (Samsâra).

1. One of Shiva's forms is Ardhanarishvara, i.e., the right half man and the left half woman.

2. Viz, birth, existence, growth, maturity, decay and death.

शिवपञ्चाक्षरस्तोत्रम् ।

नागेन्द्रहाराय त्रिलोचनाय

भस्माङ्गरागाय महेश्वराय ।

नित्याय शुद्धाय दिगम्बराय

तस्मै नकाराय नमः शिवाय ॥ १ ॥

मन्दाकिनीसलिलचन्दनचर्चिताय

नन्दीश्वरप्रमथनाथमहेश्वराय ।

मन्दारपुष्पबहुपुष्पसुपूजिताय

तस्मै मकाराय नमः शिवाय ॥ २ ॥

शिवाय गौरीवदनाब्जबालसूर्याय

दक्षाध्वरनाशकाय ।

श्रीनीलकण्ठाय वृषध्वजाय

तस्मै शिकाराय नमः शिवाय ॥ ३ ॥

A HYMN TO SHIVA IN FIVE LETTERS[1]

1. I bow down to Shiva, who is Na, the first letter of His mystic word-symbol (Mantra), who has the King of snakes for a garland, the Three-eyed One, with ashes for His cosmetics, the Great God, the Eternal, the Perfect One, who has the quarters for his garments.

2. I bow down to Shiva, who is Ma, the second letter of His mystic word-symbol (Mantra), who is anointed with the water of the river Mandakini[2] (Ganges) and sandal paste, the Lord of Nandi and of the goblins, the Great God, who is adorned with Mandara and various other kinds of flowers.

3. I bow down to Shiva, who is Shi, the third letter of His mystic word-symbol (Mantra), who is the rising sun causing to blossom the lotus face of Gauri (the Divine Mother), the destroyer of Daksha's sacrifice,[3]

1. The five letters referred to are those found in Na mah Shi-va-ya, which means 'Salutations to Shiva.'

2 According to mythology, the Ganges had her first fall from the Heavens on the head of Shiva as otherwise the earth would not have been able to bear the force of the fall.

3. Gauri, the wife of Shiva in her former birth was Sati, the daughter of King Daksha. Daksha performed a great sacrifice to which he did not invite Sati and Shiva as he did not approve of

वशिष्ठकुम्भोद्भवगौतमार्य-
मुनीन्द्रदेवार्चितशेखराय ।
चन्द्रार्कवैश्वानरलोचनाय
तस्मै वकाराय नमः शिवाय ॥ ४ ॥

यज्ञस्वरूपाय जटाधराय
पिनाकहस्ताय सनातनाय ।
दिव्याय देवाय दिगम्बराय
तस्मै यकाराय नमः शिवाय ॥ ५ ॥

पञ्चाक्षरमिदं पुण्यं यः पठेच्छिवसंनिधौ
शिवलोकमवाप्नोति शिवेन सह मोदते ॥ ६ ॥

the Blue-necked One,[4] who has the bull for His ensign.

4. I bow down to Shiva, who is Va, the fourth letter of His mystic word-symbol (Mantra), who is worshipped as the most distinguished of gods by the great Rishis of the Aryas like Vasishtha, Agastya, and Gautama as also by the gods, and who has the moon, sun and the fire for his three eyes.

5. I bow down to Shiva, who is Ya, the fifth letter of his mystic word-symbol (Mantra), who is the embodiment of sacrifice, whose locks are matted, who wields the Pinâka bow, the Eternal, the Divine, the Shining One, having the quarters for His garments.

6. He who reads this sacred Hymn of five letters near Shiva, attains the sphere of Shiva and enjoys eternal bliss with Him.

—*Shankarâchârya*

their marriage. Sati still attended uninvited and Daksha insulted her by abusing Shiva. Sati who could not bear this died of grief and Shiva who mourned her loss destroyed the sacrifice of King Daksha.

4. Refers to Shiva's saving the gods by drinking the poison which arose from the bottom of the ocean when it was churned by the gods and the demons for getting nectar. This left a dark spot in his throat.

4

शिवनामावल्यष्टकम् ।

हे चन्द्रचूड़मदनान्तक शूलपाणे
स्थाणो गिरिश गिरिजेश महेश शम्भो ।
भूतेश भीतभयसूदन मामनाथं
संसारदुःखगहनाज्जगदीश रक्ष ॥ १ ॥

हे पार्वतीहृदयवल्लभ चन्द्रमौले
भूताधिप प्रमथनाथ गिरीशजाप ।
हे वामदेव भव रुद्र पिनाकपाणे
संसारदुःखगहनाज्जगदीश रक्ष ॥ २ ॥

A HYMN OF NAMES TO SHIVA

1. O Lord of the universe who hast the moon for Thy diadem, slayer of Cupid,[1] wielder of the trident, the Immovable One, who resideth in mount Kailâs, the Lord of Girijâ (the Divine Mother), the God of gods, the Auspicious One, the Lord of creatures, the destroyer of fear in the timid, protect me who am forlorn in the wilderness of the miseries of this world (Samsâra).

2. O Thou Lord of Gauri's heart with Thy head adorned with the moon, Lord of the creatures and the goblins, who mutterest Thy prayers in the mountains, O Vâmadeva, Bhava, (creator), Rudra (who punisheth sinners), the wielder of the Pinâka bow, O Lord of the universe, protect me who am forlorn in the wilderness of the miseries of this world (Samsâra).

1. Cupid was deputed by the gods to disturb the meditation of Shiva and to instil passion in Him, and make Him fall in love with Gauri, so that a great hero and warrior may be born of this marriage, capable of leading the army of the gods to victory against the demons. Cupid was successful in his mission but fell a victim to Shiva's wrath being burnt by the fire emerging from Shiva's eye in the forehead.

हे नीलकण्ठ वृषभध्वज पञ्चवक्त्र
लोकेश शेषवलय प्रमथेश सर्व
हे धूर्जटे पशुपते गिरिजापते मां
संसारदुःखगहनाज्जगदीश रक्ष ॥ ३ ॥

हे विश्वनाथ शिव शंकर देवदेव
गङ्गाधर प्रमथनायक नन्दिकेश ।
बाणेश्वरान्धकरिपो हर लोकनाथ
संसारदुःखगहनाज्जगदीश रक्ष ॥ ४ ॥

वाराणसीपुरपते मणिकर्णिकेश
वीरेश दक्षमखकाल विभो गणेश ।
सर्वज्ञ सर्वहृदयैकनिवास नाथ
संसारदुःखगहनाज्जगदीश रक्ष ॥ ५ ॥

3. O Thou Blue-necked One, the Bull-Ensigned, the Five-faced One, the Lord of the spheres, adorned with the snake, the Lord of the goblins, the Auspicious One, O Thou with matted locks, the Lord of the creatures, and of Girijâ (Divine Mother), O Thou Lord of the universe, protect me who am forlorn in the wilderness of the miseries of this world (Samsâra).

4. O Lord of the universe, Shiva, Shankara, God of gods who holdest the Ganges in Thy locks,[2] Leader of the goblins and Lord of Nandi, O Bâneshwara, the enemy of the demon Andhaka, O destroyer of sins (Hara), the Lord of men, O Thou ruler of the universe, protect me who am forlorn in the wilderness of the miseries of this world (Samsâra).

5. O Thou Lord of Benares, and of Manikarnikâ as well, the foremost amongst the heroes, the destroyer of Daksha's sacrifice,[3] All-pervading One, the Lord of the troops of demigods known as Ganas, the Omniscient One, the One Indweller in the hearts of all, O Lord, Thou ruler of the universe, protect me who am forlorn in the wilderness of the miseries of this world (Samsâra).

2. See note 2, p. 19.
3. See note 3, p. 19.

श्रीमन्महेश्वर कृपामय हे दयालो
हे व्योमकेश शितिकण्ठ गणाधिनाथ।
भस्माङ्गराग नृकपालकलापमाल
संसारदुःखगहनाज्जगदीश रक्ष ॥ ६ ॥

कैलासशैलविनिवास वृषाकपे
हे मृत्युञ्जय त्रिनयन त्रिजगन्निवास।
नारायणप्रिय मदापह शक्तिनाथ
संसारदुःखगहनाज्जगदीश रक्ष ॥ ७ ॥

विश्वेश विश्वभवनाशित विश्वरूप
विश्वात्मक त्रिभुवनैकगुणाभिवेश।
हे विश्ववन्द्य करुणामय दीनबन्धो
संसारदुःखगहनाज्जगदीश रक्ष ॥ ८ ॥

6. O propitious Maheshwara, Thou kind and All-merciful One whose head are the skies, the dark-necked One, the Lord of demigods, besmeared with ashes and with a garland of skulls round Thy neck, O Lord of the universe, protect me who am forlorn in the wilderness of the miseries of this world (Samsâra).

7. O Vrishâkapi, who hast Thy abode in mount Kailâs, conqueror of death, the Three-eyed One, the Indweller of the three worlds, beloved of Nârâyana, the destroyer of pride, Thou Powerful One, O Thou ruler of the universe, protect me who am forlorn in the wilderness of the miseries of this world (Samsâra).

8. O Thou Lord of the universe, the creator and destroyer of the universe, who hast all forms, whose body is the universe and who is the support of the Gunas (qualities) in the three worlds, who art worshipped by all, the All merciful One, the friend of the down-trodden, O Thou ruler of the universe, protect me who am forlorn in the wilderness of the miseries of this world (Samsâra).

गौरीविलासभुवनाय महेश्वराय

पञ्चाननाय शरणागतकल्पकाय ।

सर्वाय सर्वजगतामधिपाय तस्मै

दारिद्र्यदुःखदहनाय नमः शिवाय ॥ ६ ॥

9. I bow down to Shiva, the abode of Gauri's joy, the God of gods, the Five-faced One, granter of all desires to those who have taken refuge in Him, the essence of everything, the Lord of the worlds, the destroyer of all poverty and misery.

—*Shankarâchârya*

विश्वनाथाष्टकम् ।

गंगातरंगरमणीयजटाकलापं
गौरीनिरन्तरविभूषितवामभागम् ।
नारायणप्रियमनंगमदापहारं
वाराणसीपुरपतिं भज विश्वनाथम् ॥ १ ॥

वाचामगोचरमनेकगुणस्वरूपं
वागीशविष्णुसुरसेवितपादपीठम् ।
वामेन विग्रहवरेण कलत्रवंतं
वाराणसीपुरपतिं भज विश्वनाथम् ॥ २ ॥

भूताधिपं भुजगभूषणभूषितांगं
व्याघ्राजिनांबरधरं जटिलं त्रिनेत्रम् ।
पाशांकुशाभयवरप्रदशूलपाणिं
वाराणसीपुरपतिं भज विश्वनाथम् ॥ ३ ॥

शीतांशुशोभितकिरीटविराजमानं
भालेक्षणानलविशोषितपंचबाणम् ।
नागाधिपारचितभासुरकर्णपूरं
वाराणसीपुरपतिं भज विश्वनाथम् ॥ ४ ॥

HYMN TO VISHWANATH

1. Worship Vishwanâth, the Lord of Benares, whose locks look charming with the ripples of the Ganges;[1] who is ever adorned on His left by Gauri (the Divine Mother), beloved of Nârâyana, the destroyer of Cupid's pride.[2]

2. Worship Vishwanâth, the Lord of Benares, who is beyond speech, the repository of various attributes; whose feet are worshipped by Brahmâ, Vishnu and other gods, and who has His wife (Gauri) on his left.

3. Worship Vishwanâth, the wielder of the trident, the Lord of Benares and of the demigods, adorned by a snake; who wears a tiger skin and has matted locks, the Three-eyed One, who has the noose and the goad in two of His hands and who with the other two offers boon and protection.

4. Worship Vishwanâth, the Lord of Benares, adorned with a crown beautified by the moon; who burnt Cupid to ashes by the fire emerging from His eye in the forehead, and whose ears are adorned with shining rings (coils) of Shesha, the King of serpents.

1. See note 2, p. 19.
2. See note 1, p. 23.

पंचाननं दुरितमत्तमतंगजानां
नागान्तकं दनुजपुंगवपन्नगानाम् ।
दावानलं मरणशोकजराटवीनां
वाराणसीपुरपतिं भज विश्वनाथम् ॥ ५ ॥

तेजोमयं सगुणनिर्गुणमद्वितीय-
मानन्दकंदमपराजितमप्रमेयम् ।
नागात्मकं सकलनिष्कलमात्मरूपं
वाराणसीपुरपतिं भज विश्वनाथम् ॥ ६ ॥

आशां विहाय परिहृत्य परस्य
निन्दां पापे रतिं च सुनिवार्य मनः समाधौ ।
आदाय हृत्कमलमध्यगतं परेशं
वाराणसीपुरपतिं भज विश्वनाथम् ॥ ७ ॥

5. Worship Vishwanâth, the Lord of Benares, the Five-faced One, the lion destroying the mad elephant of sin, the Garuda (killer of snakes) destroying the vicious demons, the wild fire that burns to ashes the forest of birth, death and old age.

6. Worship Vishwanâth, the Lord of Benares, who is effulgent, who is both with and without qualities, the One without a second, who is bliss itself, the Unconquerable One, the Unknowable One, adorned by a serpent, who is both with and without parts or phases and who is the Self.

7. Having renounced all desires, having given up reviling others and attachment to sinful conduct, having directed the mind to Samâdhi and meditating on the Lord seated in the lotus of the heart, worship Vishwanâth, the Lord of Benares.

रागादिदोषरहितं स्वजनानुरागं
वैराग्यशान्तिनिलयं गिरिजासहायम् ।
माधुर्यधैर्यसुभगं गरलाभिरामं
वाराणसीपुरपतिं भज विश्वनाथम् ॥ ८ ॥

वाराणसीपुरपतेः स्तवनं शिवस्य
व्याख्यातमष्टकमिदं पठते मनुष्यः ।
विद्यां श्रियं विपुलसौख्यमनंतकीर्तिं
संप्राप्य देहविलये लभते च मोक्षम् ॥ ९ ॥

विश्वनाथाष्टकमिदं यः पठेच्छिवसन्निधौ ।
शिवलोकमवाप्नोति शिवेन सह मोदते ॥ १० ॥

8. Worship Vishwanâth, the Lord of Benares, who is free from all dual throngs like attachment and hatred, etc., who is fond of His devotees, the abode of renunciation and bliss, the companion of Girijâ (the Divine Mother), endowed with the virtues, sweetness and patience, and who looks beautiful with His throat stained with the poison.[3]

9. That person who reads this hymn to Shiva, the Lord of Benares, composed in eight stanzas, attains in this life learning, prosperity, immense happiness, and eternal fame and after death, liberation.

10. Whoever reads this sacred hymn to Vishwanâth in eight stanzas near Shiva, attains the sphere of Shiva and enjoys bliss with Him.

—*Vyâsa*

3. See note 4, p. 21.

वेदसारशिवस्तोत्रम् ।

पशूनां पतिं पापनाशं परेशं
गजेन्द्रस्य कृत्तिं वसानं वरेण्यम् ।
जटाजूटमध्ये स्फुरद्गाङ्गवारिं
महादेवमेकं स्मरामि स्मरारिम् ॥ १ ॥

महेशं सुरेशं सुरारातिनाशं
विभुं विश्वनाथं विभूत्यङ्गभूषम् ।
विरूपाक्षमिन्द्वर्कवह्नित्रिनेत्रं
सदानन्दमीडे प्रभुं पञ्चवक्त्रम् ॥ २ ॥

गिरीशं गणेशं गले नीलवर्णं
गवेन्द्राधिरूढं गुणातीतरूपम् ।
भवं भास्वरं भस्मना भूषिताङ्गं
भवानीकलत्रं भजे पञ्चवक्त्रम् ॥ ३ ॥

A HYMN TO SHIVA

1. I contemplate on Mahâdeva alone, the destroyer of Cupid,[1] the Lord of beings, the destroyer of sin, the Supreme Lord, the Adorable One, clothed in elephant's skin, the water of the Ganges surging in His matted hair.[2]

2. I adore the Lord, who is ever blissful, who has five faces, the great God, the Lord of gods, the destroyer of the enemies of gods, the All-pervading One, the Lord of the universe, besmeared with ashes, of unusual eyes, whose three eyes are the moon, the sun and the fire.

3. I worship the Five-faced One, who has Bhavâni (the Mother of the universe) for His wife, the Lord of the mountains, the Lord of the troop of demigods known as Ganas, with a blue spot on the throat,[3] riding on a bull, whose nature is beyond qualities, the Prime Cause of things, the Resplendent One, whose body is adorned with ashes.

1. See note 1. p. 23.
2. See note 2. p. 19.
3. See note 4. p. 21.

शिवाकान्त शम्भो शशाङ्कार्धमौले
महेशान शूलिन् जटाजूटधारिन् ।
त्वमेको जगद्व्यापको विश्वरूपः
प्रसीद प्रसीद प्रभो पूर्णरूप ॥ ४ ॥

परात्मानमेकं जगद्बीजमाद्यं
निरीहं निराकारमोङ्कारवेद्यम् ।
यतो जायते पाल्यते येन विश्वं
तमीशं भजे लीयते यत्र विश्वम् ॥ ५ ॥

न भूमिर्न चापो न वह्निर्न वायु-
र्न चाकाशमास्ते न तन्द्रा न निद्रा ।
न ग्रीष्मो न शीतं न देशो न वेशो
न यस्यास्ति मूर्तिस्त्रिमूर्तिं तमीडे ॥ ६ ॥

अजं शाश्वतं कारणं कारणानां
शिवं केवलं भासकं भासकानाम् ।
तुरीयं तमःपारमाद्यन्तहीनं
प्रपद्ये परं पावनं द्वैतहीनम् ॥ ७ ॥

4. Be Thou propitious, O All-pervading Lord, the consort of Shivâ (the Mother of good), the giver of prosperity, with the crescent moon on the forehead, the great Lord, holding a spear, having matted hair, Thou who art the One, the pervader of the universe, and the universe-formed.

5. I adore the Lord, the Supreme Atman, the One, the primordial cause of the universe, the actionless, the formless, who is signified by Om, from whom the universe comes into being, by whom it is sustained, and into whom it dissolves.

6. I worship that Lord of threefold form, who is beyond all form, who is neither the earth, nor the water, nor the fire, nor the air, nor the earth ; who has no weariness or sleep, no heat or cold, no place or dwelling.

7. I take refuge in Him, the Supreme Purifier, devoid of duality, unborn, eternal, the Cause of all causes, the good, the absolute, the illuminator of all luminaries, the fourth state of Being, beyond darkness, without a beginning or end.

नमस्ते नमस्ते विभो विश्वमूर्ते
नमस्ते नमस्ते चिदानन्दमूर्ते
नमस्ते नमस्ते तपोयोगगम्य
नमस्ते नमस्ते श्रुतिज्ञानगम्य ॥ ८ ॥

प्रभो शूलपाणे विभो विश्वनाथ
महादेव शम्भो महेश त्रिनेत्र ।
शिवाकान्त शान्त स्मरारे पुरारे
त्वदन्यो वरेण्यो न मान्यो न गण्यः ॥ ९ ॥

शम्भो महेश करुणामय शूलपाणे
गौरीपते पशुपते पशुपाशनाशिन् ।
काशीपते करुणाया जगदेतदेक-
स्त्वं हंसि पासि विदधासि महेश्वरोऽसि ॥१०॥

त्वत्तो जगद्भवति देव भव स्मरारे
त्वय्येव तिष्ठति जगन्मृड विश्वनाथ ।
त्वय्येव गच्छति लयं जगदेतदीश
लिङ्गात्मके हर चराचरविश्वरूपिन् ॥ ११ ॥

8. Salutation to Thee, O All-pervading One, the multi-formed ! Salutation to Thee, O Thou Knowledge and Bliss ! Salutation to Thee, who art attainable by asceticism and meditation ! Salutation to Thee, who art known through the Vedic Knowledge !

9. O Lord, Thou wielder of the trident, O Thou All-pervading One, the Lord of the universe, the Great God, the Auspicious One, the Great Ruler, the Three-Eyed One, the Lord of Shivâ (the Divine Mother), the Gentle One, the destroyer of Cupid and Pura, there is none else than Thee worthy of honour and worship.

10. O Auspicious One, the Great Ruler, O Compassionate One, O Thou wielder of the trident, the Lord of Gauri and of the creatures, the destroyer of all bondage of the Jivas, Thou Lord of Benares, out of Thy mercy Thou projectest, maintainest and destroyest this world. Thou art the Great Ruler.

11. O Lord Shiva, Thou destroyer of Cupid, the world is born of Thee ; it exists in Thee, O Lord of the universe, O Mrida (Shiva) ; O Lord, in Thee, who art symbolised as a Lingam, it again is absorbed ; this world of movable and immovable objects is but Thyself.

—*Shankarâchârya*

शिवस्तोत्रम् ।

ओं नमः शिवाय ।

निखिलभुवनजन्मस्थेमभङ्गप्ररोहाः
अकलितमहिमानः कल्पिता यत्र तस्मिन् ।
सुविमलगगनाभे ईशसंस्थेऽप्यनीशे
मम भवतु भवेऽस्मिन् भासुरो भावबन्धः ॥ १ ॥

निहतनिखिलमोहेऽधीशता यत्र रूढा
प्रकटितपरप्रेम्ना यो महादेवसंज्ञः ।
अशिथिलपरिरंभः प्रेमरूपस्य यस्य
हृदि प्रणयति विश्वं व्याजमात्रं विभुत्वम् ॥ २ ॥

A HYMN TO SHIVA

1. Salutation to Shiva !

   Whose glory—

   Immeasurable ! Who resembles sky
   In clearness. To whom are attributed
   The phenomena of all creation,
   The preservation and dissolution
   Of the universe.

   May the devotion,

   The burning devotion of this my life
   Attach itself to Him, to Shiva, who
   While being Lord of all, transcends
   Himself.

2. In whom Lordship is ever established ;
   Who causes annihilation of delusion ;
   Whose most surpassing love, made
   manifest,
   Has crowned Him with a name above all
   names,
   The name of "Mahâdeva," the Great God !
   Whose warm embrace, of Love personified,
   Displays, within man's heart, that all
   power
   Is but a semblance and a passing show.

वहति विपुलवातः पूर्वसंस्काररूपः
प्रमथति बलवृन्दं घूर्णितेवोर्मिमाला ।
प्रचलति खलु युग्मं युष्मदस्मत्प्रतीतं
अतिविकलितरूपं नौमि चित्तं शिवस्थम् ॥ ३ ॥

जनकजनितभावो वृत्तयः संस्कृताश्च
अगणनबहुरूपो यत्र एको यथार्थः ।
शमितविकृतिवाते यत्र नान्तर्बहिश्च
तमहह हरमीडे चित्तवृत्तेर्निरोधम् ॥ ४ ॥

3. In which the tempest of the whole past
blows,
Past Samskâras,[1] stirring the energies
With violence, like water lashed to waves ;
In which the dual consciousness of "I"
and "Thou"
Plays on ;—
I salute that mind unstable,
Centred in Shiva, the abode of calm !

4. Where the ideas of parent and produced ;
Purified thoughts ; and endless varied
forms,
Merge in the Real One ; where the
existence ends
Of such conceptions as "within,"
"without,"—
The wind of modification being stilled ;—
That Hara I worship, the suppression
Of movements of the mind. Shiva I hail !

1. The accumulated effects of past desires and actions.

गलिततिमिरमालः शुभ्रतेजःप्रकाशः
धवलकमलशोभः ज्ञानपुञ्जाट्टहासः ।
यमिजनहृदिगम्यः निष्कलं ध्यायमानः
प्रणतमवतु मां सः मानसो राजहंसः ॥ ५ ॥

दुरितदलनदक्षं दक्षजादत्तदोषं
कलितकलिकलङ्कं कम्रकह्लारकान्तम् ।
परहितकरणाय प्राणविच्छेदसूतकं
नतनयननियुक्तं नीलकण्ठं नमामः ॥ ६ ॥

5. From whom all gloom and darkness have dispersed ;
That radiant Light, white, beautiful
As bloom of lotus white is beautiful ;
Whose laughter loud sheds knowledge luminous ;
Who, by undivided meditation,
Is realised in the self-controlled heart ;
May that Lordly Swan of the limpid lake
Of my mind, guard me, prostrate before Him !

6 Him, the Master-remover of evil,
Who wipes the dark stain of this Iron Age ;
Whom Daksha's Daughter gave Her coveted hand ;
Who, like the charming water-lily white,
Is beautiful ; who is ready ever
To part with life for others' good, whose gaze
Is on the humble fixed ; whose neck is blue[2]
With the poison[3] swallowed ;
Him, we salute !

—*Swâmi Vivekânanda*

2. Nilakantha, a name of Shiva.
3. The all-destructive evil.

रुद्रनमकम् ।

ओं नमो भगवते रुद्राय ॥ १ ॥

द्रापे अन्धसस्पते दरिद्रन्नीललोहित ।

एषां पुरुषाणामेषां पशूनां

मा भेर्माऽरो मो एषां किंचनाऽऽममत् ॥ २ ॥

या ते रुद्र शिवा तनूः

शिवा विश्वाहभेषजो ।

शिवा रुद्रस्य भेषजो

तया नो मृड जीवसे ॥ ३ ॥

इमां रुद्राय तवसे कपर्दिने

क्षयद्वीराय प्रभरामहे मतिम् ।

यथा नः शमसद्द्विपदे चतुष्पदे

विश्वं पुष्टं ग्रामे अस्मिन्ननातुरम् ॥ ४ ॥

मृडा नो रुद्रोत नो मयस्कृधि

क्षयद्वीराय नमसा विधेम ते ।

SALUTATIONS TO RUDRA

1. Om. Salutations unto Thee, Rudra (the projector, sustainer and destroyer of the world) !

2. (O Rudra) ! Thou hurlest sinners unto hell, and art the grantor of prosperity to the devotees ; Thou art the Absolute without qualities ; Thou, with a blue throat and of red complexion, do not frighten us, our progeny and our cattle. May not even a single one amongst these be destroyed or become diseased.

3 O Rudra ! With Thy auspicious form which ever destroys, like medicine, the ills of disease, poverty, etc., in this world and which by the granting of knowledge—the one way to get identified with Thee—destroys the misery of birth and death, be pleased to grant us life.

4. We intensify our worship and meditation on Rudra, who is strong (to carry out our prayers), who has matted locks, and who is the destroyer of the enemies, so that all our men and cattle may be happy, and all creatures in our village be happy and free from trouble.

यच्छं च योश्च मनुरायजे
पिता तदश्याम तव रुद्र प्रणीतौ ॥ ५ ॥

मा नो महान्तमुत मा नो अर्भकं
मा न उक्षन्तमुत मा न उक्षितम् ।
मा नो वधीः पितरं मोत मातरं
प्रिया मा नस्तनुवो रुद्र रीरिषः ॥ ६ ॥

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् ॥७॥

यो रुद्रो अग्नौ योऽप्सु य ओषधीषु ।
यो रुद्रो विश्वा भुवनाविवेश तस्मै रुद्राय
नमो अस्तु ॥ ८ ॥

ओं नमो भगवते रुद्राय विष्णवे मृत्योर्मे
पाहि ॥ ९ ॥

5. Grant us happiness in this world as also in the next ; we serve Thee, O destroyer of our sins, with salutations. Thou art our protector and Prajâpati. Whatever freedom from misery Thou hast granted us, is all Thy grace.

6. O Rudra, do not destroy our elders, nor our children, nor adults, nor those who are yet in the womb. Do not destroy our parents, and these our bodies of which we are very fond.

7. We worship the Three-eyed One, the Fragrant-bodied One, who promotes prosperity. May we be freed from the bondage of death even as a ripe cucumber from its stalk, and not be deprived of immortality.

8. Salutations to Rudra, who is in the fire, in the water and in the herbs, and who has entered into this creation.

9. Salutations unto Thee, O Lord Rudra, who art all-pervading ! Save me from death.

—*Yajur Veda*

शिवमानसपूजा

रत्नैः कल्पितमासनं हिमजलैः स्नानं च दिव्यांबरं
नानारत्नविभूषितं मृगमदामोदांकितं चंदनम् ।
जातीचंपकबिल्वपत्ररचितं पुष्पं च धूपं तथा
दीपं देव दयानिधे पशुपते हृत्कल्पितं गृह्यताम् ॥ १ ॥

सौवर्णे नवरत्नखंडरचिते पात्रे घृतं पायसं
भक्ष्यं पंचविधं पयोदधियुतं रंभाफलं पानकम् ।
शाकानामयुतं जलं रुचिकरं कर्पूरखंडोज्ज्वलं
तांबूलं मनसा मया विरचितं भक्त्या प्रभो
स्वीकुरु ॥ २ ॥

छत्रं चामरयोर्युगं व्यजनकं चादर्शकं निर्मलं
वीणाभेरिमृदंगकाहलकलागीतं च नृत्यं तथा ।
साष्टांगं प्रणतिः स्तुतिर्बहुविधा ह्येतत्समस्तं मया
संकल्पेन समर्पितं तव विभो पूजां गृहाण प्रभो ॥३॥

MENTAL WORSHIP OF SHIVA

1. A seat made of precious stones, a bath in delightfully cool water, a splendid apparel bedecked with various gems, sandal-paste perfumed with musk, the jasmine and the champaka flowers arranged upon Bilva leaves, incense as well as light—O Lord, Thou ocean of mercy, do accept these offerings conceived in my mind, to Thee, O Lord of creatures (Pashupati).

2. Clarified butter, milk porridge, the five-fold food, a cooling drink of milk and curds with plantains, vegetables of innumerable varieties, tasteful water and betel scented with camphor—all these food-offerings placed in golden vessels which are set with the nine precious jewels have I conceived in my mind out of love and devotion; do accept them, O Lord.

3. The Chhatra (umbrella), a couple of Châmaras, a tiny fan and a stainless mirror; the music of the lute, the kettledrum, the Mridanga and the horn and singing together with dancing; obeisance by the prostration of

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।
संचारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत्कर्म करोमि तत्तदखिलं शंभो तवाराधनम् ॥ ४ ॥

करचरणकृतं वाक्कायजं कर्मजं वा
श्रवणनयनजं वा मानसं वापराधम् ।
विहितमविहितं वा सर्वमेतत्क्षमस्व
जय जय करुणाब्धे श्रीमहादेव शंभो ॥ ५ ॥

the eight limbs of the body, various hymns and prayers—all these, O Supreme Ruler, I duly offer to Thee mentally; do accept my worship, O Almighty Lord.

4. Thou art (my) Atman, my intellect is Girijâ (the daughter of Himâlaya and the consort of Shiva); my sense-organs are Thy attendants; (this) body is Thy temple; ministering to the enjoyment of the objects of the senses is (my) worship to Thee; (my) sleep is Samâdhi; all (my) moving about on foot is the act of performing the rite of Pradakshinam (walking round the deity from left to right); all the words (spoken) are hymns to Thee;—whatever works I do, are Thy worship, O Shambhu.

5. Sins committed in action—with the hands and feet, or by speech, or by the body, or by the ears and eyes,—or those done in thought,—forgive all these sins whether of commission or omission. Glory be unto Thee, Thou ocean of mercy! Glory be unto Thee, O Mahâdeva (God of gods), O Shambhu (Giver of happiness).

—*Shankarâchârya*

हरिशरणाष्टकम् ।

ध्येयं वदन्ति शिवमेव हि केचिदन्ये
शक्तिं गणेशमपरे तु दिवाकरं वै ।
रूपैस्तु तैरपि विभासि यतस्त्वमेव
तस्मात्त्वमेव शरणं मम शंखपाणे ॥ १ ॥

नो सोदरो न जनको जननी न जाया
नैवात्मजो न च कुलं विपुलं बलं वा ।
संदृश्यते न किल कोऽपि सहायको मे
तस्मात्त्वमेव शरणं मम शंखपाणे ॥ २ ॥

नोपासिता मदमपास्य मया महान्तः
तीर्थानि चास्तिकधिया नहि सेवितानि ।
देवार्चनं च विधिवन्नकृतं कदापि
तस्मात्त्वमेव शरणं मम शंखपाणे ॥ ३ ॥

दुर्वासना मम सदा परिकर्षयन्ति
चित्तं शरीरमपि रोगगणा दहन्ति ।
संजीवनं च परहस्तगतं सदैव
तस्मात्त्वमेव शरणं मम शंखपाणे ॥ ४ ॥

A HYMN OF SURRENDER TO HARI

1. Some say that Shiva alone is worthy to be meditated upon, some others say Shakti, yet others Ganesha and still others the Sun. But as Thou alone manifestest through all these forms, therefore, O wielder of the conch, I take refuge in Thee.

2. Neither brother, nor father, nor mother, nor wife, nor son, neither pride of birth nor enormous strength I have, nor do I see anyone to help me ! therefore, O wielder of the conch, I take refuge in Thee.

3. I have never served the great ones giving up arrogance, nor have I been to places of pilgrimage with faith, nor ever worshipped the gods according to scriptural injunctions ; therefore, O wielder of the conch, I take refuge in Thee.

4. Evil tendencies are ever distracting my mind, diseases are wasting away my body and my life ever depends on others ; therefore, O wielder of the conch, I take refuge in Thee.

पूर्वं कृतानि दुरितानि मया तु यानि
स्मृत्वाखिलानि हृदयं परिकम्पते मे ।
ख्याता च ते पतितपावनता तु यस्मात्
तस्मात्त्वमेव शरणं मम शंखपाणे ॥ ५ ॥

दुःखं जराजननजं विविधाश्च रोगाः
काकश्वसूकरजनिर्निरये च पातः ।
ते विस्मृतेः फलमिदं विततं हि लोके
तस्मात्त्वमेव शरणं मम शंखपाणे ॥ ६ ॥

नीचोऽपि पापवलितोऽपि विनिन्दितोऽपि
ब्रूयात्तवाहमिति यस्तु किलैकवारम् ।
तं यच्छसीश निजलोकमिति व्रतं ते
तस्मात्त्वमेव शरणं मम शंखपाणे ॥ ७ ॥

वेदेषु धर्मवचनेषु तथागमेषु
रामायणेऽपि च पुराणकदंबके वा ।
सर्वत्र सर्वविधिना गदितस्त्वमेव
तस्मात्त्वमेव शरणं मम शंखपाणे ॥ ८ ॥

5. The very memory of my past misconduct makes me tremble with fear ; since Thou art well known as the saviour of the fallen, O wielder of the conch, I take refuge in Thee.

6. Misery due to old age and birth and various diseases and due to being born as a cow, dog and swine and finally being thrown into hell, all this is the result of forgetting Thee in this world ; therefore, O wielder of the conch, I take refuge in Thee.

7. Though low born, a sinner and despised, if one should but once say, "I am Thine", Thou grantest him a seat in Thy own abode ; this seems to be Thy nature ; therefore, O wielder of the conch, I take refuge in Thee.

8. Thou alone art declared in the Vedas, Dharma-shâstras and Agamas, in the Râmâyana, and the group of Purânas, everywhere and in all scriptural injunctions : therefore, O wielder of the conch, I take refuge in Thee.

—*Shankarâchârya*

विष्णुषट्पदी ।

अविनयमपनय विष्णो दमय मनः शमय
विषयमृगतृष्णाम् ।
भूतदयां विस्तारय तारय संसारसागरतः ॥ १ ॥

दिव्यधुनीमकरन्दे परिमलपरिभोगसच्चिदानन्दे ।
श्रीपतिपदारबिन्दे भवभयखेदच्छिदे वन्दे ॥ २ ॥

सत्यपि भेदापगमे नाथ तवाहं न मामकीनस्त्वम् ।
सामुद्रो हि तरङ्गः क्वचन समुद्रो न तारङ्गः ॥ ३ ॥

उद्धृतनग नगभिदनुज दनुजकुलामित्र मित्रशशिदृष्टे ।
दृष्टे भवति प्रभवति न भवति किं भवतिरस्कारः ॥ ४ ॥

A HYMN TO VISHNU

1. O Lord Vishnu, destroy my arrogance, curb the evil propensities of my mind, bring to cessation this mirage—the world of sense objects, extend towards me Thy compassion for all creatures and rescue me from this ocean of Samsâra (relative existence).

2. For the destruction of the affliction of the fear of Samsâra I worship the feet of the Lord of Sri (Lakshmi), at which lotus feet the divine river (Ganges) appears like the honey or juice of flowers, and the enjoyment of the fragrance of which lotus feet is the Bliss of Sachchidânanda.

3. O Lord, though in truth, when all duality vanishes, I am Thine, yet Thou art not mine; to the ocean belongs the wave but not the ocean to the wave.

4. Thou didst lift the hill (Govardhana), Thou art the younger brother of Indra, and the great enemy of the Daityas (demons), the sun and the moon are Thy eyes; does not the world vanish, O Lord, if but Thou who art the Lord art known?

मत्स्यादिभिरवतारैरवतारवताऽवता सदा वसुधाम् ।
परमेश्वर परिपाल्यो भवता भवतापभीतोऽहम् ॥ ५ ॥

दामोदर गुणमन्दिर सुन्दरवदनारविन्द गोविन्द ।
भवजलधिमथनमन्दर परमं दरमपनय त्वं मे ॥ ६ ॥

नारायण करुणामय शरणं करवाणि तावकौ चरणौ ।
इति षट्पदी मदीये वदनसरोजे सदा वसतु ॥ ७ ॥

5. O Lord, Thou ever protectest the world by incarnating Thyself as fish, etc.[1] I am Thy refugee and to-day I am frightened by the sufferings of this world.

6. O Govinda, O Dâmodara (Vishnu), the abode of all good qualities, most beautiful to look at is Thy lotus face ; Thou art like the mountain Mandâra[2] for churning the ocean of Samsara (relative existence), pray destroy my great fear.

7. O Nârâyana, O Merciful One, I surrender myself at Thy feet. Let this hymn be ever on my lips.

—*Shankarâchârya*

1. Refers to the ten Incarnations of the Hindu Mythology, the first of which was in a fish body.

2. Mandâra is the name of the mountain used by the gods and demons for churning the ocean to get nectar out of it.

विष्णु स्तोत्रम् ।

नमो नमो वाङ्मनसातिभूमये
नमो नमो वाङ्मनसैकभूमये ॥
नमो नमोऽनन्तमहाविभूतये
नमो नमोऽनन्तदयैकसिन्धवे ॥ १ ॥

न धर्मनिष्ठोऽस्मि न चात्मवेदी
न भक्तिमांस्त्वच्चरणारविन्दे ॥
अकिञ्चनोऽनन्यगतिः शरण्यं
त्वत्पादमूलं शरणं प्रपद्ये ॥ २ ॥

न निन्दितं कर्म तदस्ति लोके
सहस्रशो यन्न मया व्यधायि ॥
सोऽहं विपाकावसरे मुकुन्द
क्रन्दामि सम्प्रत्यगतिस्तवाग्रे ॥ ३ ॥

निमज्जतोऽनन्तभवार्णवान्तः
चिराय मे कूलमिवासि लब्धः ॥

A HYMN TO VISHNU

1. I bow down again and again to that Purusha (Supreme Soul) who is beyond speech and mind, I bow down again and again to that Purusha, the support of speech and mind, I bow down again and again to Him of infinite and inconceivable prowess, I bow down again and again to that one ocean of infinite grace.

2. I have not been righteous, nor a knower of Atman am I, neither have I devotion for Thy lotus feet. I have nothing (worth-mentioning) and I have no other refuge but Thee; therefore, I take refuge at Thy feet which give protection to those who take refuge in them.

3. O Mukunda! In this world, there is not a single censurable act which I have not committed thousands of times; now, when experiencing the (evil) effects of those acts, I, being helpless, am crying out before Thee (in agony).

4. I have sighted land, as it were, in Thee after a long time in this infinite ocean of Samsâra (relative existence) in which I was

त्वयापि लब्धं भगवन्निदानीं
अनुत्तमं पात्रमिदं दयायाः ॥ ४ ॥

अभूतपूर्वं मम भावि किं वा
सर्वं सहे मे सहजं हि दुःखम् ॥
किन्तु त्वदग्रे शरणागतानाम्
पराभवो नाथ न तेऽनुरूपः ॥ ५ ॥

निरासकस्यापि न तावदुत्सहे
महेश हातुं तव पादपङ्कजम् ॥
रुषा निरस्तोऽपि शिशुः स्तनन्धयः
न जातु मातुश्चरणौ जिहासति ॥ ६ ॥

तवामृतस्यन्दिनि पादपङ्कजे
निवेशितात्मा कथमन्यदिच्छति ॥
स्थितेऽरविन्दे मकरन्दनिर्भरे
मधुव्रतो न क्षुरकं हि वीक्षते ॥ ७ ॥

उदीर्णसंसारदवाशुशुक्षणिं
क्षणेन निर्वाप्य परां च निर्वृतिम् ॥

almost drowned. Thou too in this case, O Lord, hast the best recipient for showing Thy grace.

5. If, in thus taking refuge, some unexpected misery comes to pass, I shall put up with it, for misery has become my eternal companion ; but if one who has taken refuge in Thee in Thy very presence is disappointed, that would not be in keeping with Thy nature.

6. O Great God, even though Thou spurnest me away, I am not inclined to leave Thy lotus feet, even as a child does not leave the mother though she should out of anger spurn the suckling-child.

7. How can he who has once fixed his mind on Thy nectar-shedding lotus feet, ever think of anything else? Does ever the bee glance at the Kshuraka flower,[1] discarding the lotus full of honey?

8. Even a drop of that ocean of nectar of "devotion to Thy red lotus feet" in no

1. A kind of beautiful flower but without honey.

प्रयच्छति त्वच्चरणारुणाम्बुज-
द्वयानुरागामृतसिन्धुशीकरः ॥ ८ ॥

विलासविक्रान्तपरावरालयं
नमस्यदार्तिक्षपणे कृतक्षणम् ॥
धनं मदीयं तवपादपङ्कजम्
कदा नु साक्षात्करवाणि चक्षुषा ॥ ९ ॥

भवन्तमेवानुचरन्निरन्तरं
प्रशान्तनिःशेषमनोरथान्तरः ॥
कदाहमैकान्तिकनित्यकिङ्करः
प्रहर्षयिष्यामि सनाथजीवितः ॥ १० ॥

अपराधसहस्रभाजनं
पतितं भीमभवार्णवोदरे ॥
अगतिं शरणागतं हरे
कृपया केवलमात्मसात्कुरु ॥ ११ ॥

न मृषा परमार्थमेव मे
शृणु विज्ञापनमेकमग्रतः ॥

time puts out the terrible all-destroying forest fire of this Samsâra and grants infinite bliss.

9. Oh, when shall I be able to see with these eyes those feet of Thine which, as though in sport, covered the whole of this earth and heaven, [1] which are ever intent on destroying the misery of the devotees, and which constitute my only wealth !

10. When shall I, O Lord, having given up the whole mass of my desires without any remnant and becoming Thy eternal servant alone, have a master, and be ever engaged in Thy service, and thus be able to please Thee.

11. I have committed thousands of sins ; I have fallen into this terrible ocean of Samsâra; I am helpless and I have taken refuge at Thy feet. O Lord, out of pure grace make me Thine own.

12. O Lord, first of all hear this my supplication, am telling no falsehood, I speak nothing but the truth when I say that if Thou

1. Refers to the Lord's Incarnation as Vâmana, the dwarf. In this Incarnation the Lord assumed the dress of a mendicant and having gone to Bali, the King of the demons, asked of him as much land as he could cover in three steps. Bali granted this request. But the dwarf soon assumed a mighty form, and with the first step covered the earth and with the second the heavens and the third he placed on the head of Bali and sent him down to the nether worlds, thus restoring peace to the universe.

यदि मे न दयिष्यसे ततो दय-
नीयस्तव नाथ दुर्लभः ॥ १२ ॥

तदहं त्वदृते न नाथवान्
मदृते त्वं दयनीयवान् न च ॥
विधिनिर्मितमेतदन्वयं भगवन्
पालय मास्म जीहपः ॥ १३ ॥

वपुरादिषु योऽपि कोऽपि वा
गुणतोऽसानि यथा तथाविधः ॥
तदयं तव पादपद्मयो-
रहमद्यैव मया समर्पितः ॥ १४ ॥

तवदास्यसुखैकसङ्गिनां
भवनेष्वस्त्वपि कीटजन्म मे ॥
इतरावसथेषु मास्मभूदपि मे
जन्म चतुर्मुखात्मना ॥ १५ ॥

पिता त्वं माता त्वं दयिततनयस्त्वं प्रियसुहृत्
त्वमेव त्वं मित्रं गुरुरसि गतिश्चासि जगताम् ॥

shouldst not show mercy to me, Thou wilt not find such a fit recipient of it anywhere.

13. Therefore, neither can there be a better master to me than Thyself, nor canst Thou get a better object of mercy than myself. This relation of master and servant between us seems to have been so ordained by Fate. Do recognise this, do not brush it aside.

14. Whatever I might be with respect to this body or with respect to good qualities, from this day I offer this 'Ego' of mine at Thy auspicious feet.

15. May I be born even as a worm in the house of those who are attached to the joy of serving Thee, but let me not be born even as the four-faced Brahmâ in the family of those who are otherwise minded.

16. Thou art my father, mother, beloved son, well-wisher, friend, the Guru of the world and its refuge. I am Thy servant, Thy attendant, Thou art my refuge; in such circumstances I cannot but be a burden on Thee.

त्वदीयस्त्वद्भृत्यस्तव परिजनस्त्वद्गतिरहं
प्रपन्नश्चैवं सत्यहमपि तवैवास्मि हि भरः ॥ १६ ॥

सकृत्त्वदाकारविलोकनाशया
तृणीकृतानुत्तमभुक्तिमुक्तिभिः ॥
महात्मभिर्मामवलोक्यतां नय
क्षणेऽपि ते यद्विरहोऽतिदुस्सहः ॥ १७ ॥

रघुवर यदभूस्त्वं तादृशो वायसस्य
प्रणत इति दयालुर्यच्च चैद्यस्य कृष्ण ॥
प्रतिभवमपराद्धुर्मुग्ध सायुज्यदोऽभू-
र्वद किमपदमागस्तस्य तेऽस्ति
क्षमायाः ॥ १८ ॥

ननु प्रपन्नः सकृदेव नाथ
तवाहमस्मीति च याचमानः ॥
तवानुकम्प्यः स्मर तत्प्रतिज्ञां
मदेकवर्ज्यं किमिदं व्रतं ते ॥ १९ ॥

17. Make me even like unto those who, with the hope of seeing Thy person even for once, have regarded as worthless as a blade of grass the best of enjoyments, nay even Mukti ; for separation from Thee even for a moment is very unbearable to me

18. As the best of Raghus (Râma) when even that most heinous sinner, the raven (which insulted Sitâ) was forgiven by Thee because it took refuge at Thy feet, and since as Krishna Thou granted Moksha (liberation) full of bliss even to the king of Chedi (Shishupâla) who had wronged Thee birth after birth, what sin is there which Thou wilt not forgive.

19. He who will take refuge in Thee and pray but once saying, "I am Thine," he will at once become an object of Thy mercy—such is Thy promise. Remember this and let me know whether Thou hast decided that this will hold true in the case of everybody except myself.

—*Yamunâcharya*

विष्णुस्तोत्रम् ।

नमस्ते पुंडरीकाक्ष नमस्ते पुरुषोत्तम ।
नमस्ते सर्वलोकात्मन् नमस्ते तिग्मचक्रिणे ॥ १ ॥

नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च ।
जगद्धिताय कृष्णाय गोविन्दाय नमोनमः ॥ २ ॥

ब्रह्मत्वे सृजते विश्वं स्थितौ पालयते नमः ।
रुद्ररूपाय कल्पांते नमस्तुभ्यं त्रिमूर्तये ॥ ३ ॥

देवा यक्षासुराः सिद्धा नागा गंधर्वकिंनराः ।
पिशाचा राक्षसाश्चैव मनुष्याः पशवश्च ये ॥ ४ ॥

पक्षिणः स्थावराश्चैव पिपीलिकसरीसृपाः ।
भूम्यापोऽग्निर्नभोवायुः शब्दः स्पर्शस्तथा रसः ॥ ५ ॥

A HYMN TO VISHNU

1. Salutations to Thee, O Thou with eyes like the lotus ; salutations to Thee, Thou best of men (souls). Salutations to Thee, Thou Self of all beings ; salutations to Thee, Thou with the sharp discus !

2. Salutations to Thee, the knower of the Vedas, to the friend of the cow and the Brâhmana, to the friend of the universe ; to Krishna and to Govinda salutations again and again !

3. Salutations to Thee, the creator of the universe as Brahmâ, its supporter while existent (as Vishnu), and its destroyer in the form of Rudra at the end of the cycle. Salutations to Thee, Thou Three-formed One !

4. Devas, Yakshas, Asuras, Siddhas, Nâgas, Gandharvas, Kinnaras, Pishâchas, Râkshasas, men and beasts ;

5. Birds, immovable objects, ants and reptiles ; earth, water, fire, ether and air ; sound, touch and taste ;

रूपं गंधो मनो बुद्धिरात्मा कालस्तथा गुणाः ।
एतेषां परमार्थश्च सर्वमेतत् त्वमच्युत ॥ ६ ॥

विद्याविद्ये भवान् सत्यमसत्यं च विषामृते ।
प्रवृत्तं च निवृत्तं च कर्म वेदोदितं भवान् ॥ ७ ॥

समस्तकर्मभोक्ता च कर्मोपकरणानि च ।
त्वमेव विष्णो सर्वाणि सर्वकर्मफलं च यत् ॥ ८ ॥

मय्यन्यत्र तथाऽशेषभूतेषु भुवनेषु च ।
तवैव व्याप्तिरैश्वर्यगुणसंसूचिका प्रभो ॥ ९ ॥

त्वां योगिनश्चिन्तयंति त्वां यजंते च यज्विनः ।
हव्यकव्यभुगेकस्त्वं पितृदेवस्वरूपधृक् ॥ १० ॥

6. Sight, smell, mind, intellect, ego, time and the gunas (the constituent elements of Nature,—Sattva, Rajas and Tamas)—of all these Thou, O Changeless One, art the underlying reality and Thou art all this universe.

7. Knowledge and ignorance, truth and untruth, poison as well as nectar, art Thou. Thou art action leading to bondage and action leading to freedom taught by the Vedas.

8. The enjoyer, the means and the fruits of all actions, Thou, O Vishnu, art all.

9. In me and elsewhere as well as in the innumerable beings and worlds there is Thy presence, O Lord, indicative of Thy power and attributes.

10. The Yogins meditate on Thee and to Thee the sacrificers sacrifice. It is Thou who acceptest the sacrificial oblations to gods and the food offered to ancestors, it is Thou who assumest the form of the Devas (gods) and Pitris (ancestors).

रूपं महत्ते स्थितमत्र विश्वं ततश्च सूक्ष्मं जगदेतदीश ।
रूपाणि सूक्ष्माणि च भूतभेदास्तेष्वंतरात्माख्यम-
तीवसूक्ष्मम् ॥ ११ ॥

तस्माच्च सूक्ष्मादिविशेषणानामगोचरे यत्पर-
मार्थरूपम् ।
किमप्यचिंत्यं तव रूपमस्ति तस्मै नमस्ते
पुरुषोत्तमाय ॥ १२ ॥

सर्वभूतेषु सर्वात्मन् या शक्तिरपरा तव ।
गुणाश्रया नमस्तस्यै शाश्वतायै सुरेश्वर ॥ १३ ॥

यातीतगोचरा वाचां मनसां चाविशेषणा ।
ज्ञानिज्ञानपरिच्छेद्या तां वन्दे चेश्वरीं पराम् ॥ १४ ॥

ओं नमो वासुदेवाय तस्मै भगवते सदा ।
व्यतिरिक्तं न यस्यास्ति व्यतिरिक्तोऽखिलस्य यः ॥ १५ ॥

11. The universe before us is Thy mighty form ; a smaller form of Thine, O Lord, is this world of ours. Still smaller forms of Thine are the different kinds of beings, and what is called their inner self is an exceedingly fine form of Thine.

12. Beyond the range of epithets describing fine states is Thy primordial real state greatly unthinkable. To Thee, that supreme of spirits, salutations !

13. O Thou Self of all, to the lower power of Thine, the repository of qualities which resides in all beings, to Her, the Eternal One, my salutations, O Lord of the gods !

14. I salute Her, the higher divine power of Thine,—She, that is beyond the reach of speech and mind and hence cannot be specified, but attainable by the wisdom of the wise.

15. Om, unceasing salutations to that Bhagavân Vâsudeva (Almighty), whom no one transcends but who transcends all.

नमस्तस्मै नमस्तस्मै नमस्तस्मै महात्मने ।
नामरूपं न यस्यैको योऽस्तित्वेनोपलभ्यते ॥ १६ ॥

यस्यावताररूपाणि समर्चंति दिवौकसः ।
अपश्यंतः परं रूपं नमस्तस्मै परात्मने ॥ १७ ॥

योऽन्तस्तिष्ठत्यशेषस्य पश्यतीशः शुभाशुभम् ।
तं सर्वसाक्षिणं विष्णुं नमस्ते परमेश्वरम् ॥ १८ ॥

नमोऽस्तु विष्णवे तस्मै यस्याभिन्नमिदं जगत् ।
ध्येयः स जगतामाद्यः प्रसीदतु ममाव्ययः ॥ १९ ॥

यत्रौतमेतत्प्रोतं च विश्वमक्षयमव्ययम् ।
आधारभूतः सर्वस्य प्रसीदतु स मे हरिः ॥ २० ॥

ॐ नमोऽस्तु विष्णवे तुभ्यं नमस्तस्मै पुनःपुनः ।
यत्र सर्वं यतः सर्वं यः सर्वं सर्वसंश्रयः ॥ २१ ॥

16. Salutations to that Mahâtman (the Great-souled One), who has no name or form and who is one and perceived as existence.

17. Salutations to that Supreme Self whose highest form the gods not being able to see worship His Incarnations.

18. He who resides within all, the Lord who witnesses good and evil, to that all-witnessing Vishnu, to Thee, the highest Lord, salutations !

19. Salutations to that Vishnu from whom this universe is not apart. He, the cause of the universe is to be meditated upon. May that changeless One be gracious unto me.

20. In whom the everlasting universe exists as warp and woof, may that Hari (the destroyer of evil), the abode of all, be gracious unto me !

21. Om, salutation to Thee, O Vishnu ! I salute Him again and again in whom is all, from whom is all, who is all and who is the refuge of all.

सर्वगत्वादनंतस्य स एवाहमवस्थितः ।
मत्तः सर्वमहं सर्वं मयि सर्वं सनातने ॥ २२ ॥

अहमेवाक्षयो नित्यः परमात्मात्मसंश्रयः ।
ब्रह्मसंज्ञोऽहमेवाग्रे तथांते च परः पुमान् ॥ २३ ॥

22. I am He, the Infinite, because He is all-pervading. All is from Me, I am all and all is in Me the eternal.

23. I am the undecaying, eternal, highest Self, the refuge of the souls. I am the highest Purusha called Brahman in the beginning as well as in the end.

—*Vishnu Purâna*

श्रीकृष्णस्तोत्रम् ।

यं ब्रह्मावरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवै-
र्वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ॥
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥ १ ॥

त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम् ॥
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥ २ ॥

अनादिमध्यान्तमनन्तवीर्य-
मनन्तबाहुं शशिसूर्यनेत्रम् ॥
पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपन्तम् ॥ ३ ॥

कस्माच्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ॥

A HYMN TO SRI KRISHNA

1. Salutation to that God whom the creator Brahmâ, Varuna, Indra, Rudra and Maruts praise with divine hymns; whom the singers of Sâma praise through the Vedas with their full complement of parts, consecutive sections and Upanishads; whom the Yogis see with their minds absorbed in Him through perfection in meditation, and whose limit the hosts of Devas and Asuras know not.

2. Thou art the Imperishable, the supreme Being, the one thing to be known. Thou art the great refuge of this universe; Thou art the undying guardian of the eternal Dharma; Thou art the Ancient Purusha, I ween.

3. I see Thee without beginning, middle or end, infinite in power, of manifold arms; the sun and the moon are Thine eyes, the burning fire Thy mouth; heating the whole universe with Thy radiance.

4. And why should they not, O Great-souled One, bow to Thee, greater than, and the Primal Cause of, even Brahmâ, O Infinite Being, O Lord of the Devas, O Abode of the

अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ॥ ४ ॥

त्वमादिदेवः पुरुषः पुराण-
स्त्वमस्य विश्वस्य परं निधानम् ॥
वेत्ताऽसि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥ ५ ॥

वायुर्यमोऽग्निर्वरुणः शशांकः
प्रजापतिस्त्वं प्रपितामहश्च ॥
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥ ६ ॥

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ॥
अनन्तवीर्यामितविक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ७ ॥

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ॥

universe? Thou art the Imperishable, the Being and the non-Being, (as well as) That which is beyond (them).

5. Thou art the Primal Deva, the Ancient Purusha; Thou art the Supreme Refuge of this universe, Thou art the Knower, and the One Thing to be known; Thou art the Supreme Goal. By Thee is the universe pervaded, O Boundless Form.

6. Thou art Vâyu, Yama, Agni, Varuṅa, the moon, Prajâpati, and the Great-Grand Father. Salutation, salutation to Thee, a thousand times, and again and again salutation, salutation to Thee!

7. Salutation to Thee before and behind, salutation to Thee on every side, O All! Thou, infinite in power and infinite in prowess, pervadest all; wherefore Thou art All.

8. Thou art the father of the world, moving and unmoving; the object of its worship; greater than the great. None there exists who is equal to Thee in the three worlds; who then can excel Thee, O Thou of power incomparable?

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ८ ॥

तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् ॥
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥ ९ ॥

किरीटिनं गदिनं चक्रहस्त-
मिच्छामि त्वां द्रष्टुमहं तथैव ॥
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥ १० ॥

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ॥
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥ ११ ॥

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ १२ ॥

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ॥
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ १३ ॥

9. So prostrating my body in adoration, I crave Thy forgiveness, Lord adorable. As a father forgives his son, a friend a dear friend, a beloved one his love, even so shouldst Thou forgive me, O Deva.

10. Diademed, bearing a mace and a discus, Thee I desire to see as before. Assume that same four-armed form, O Thou of thousand arms, of universal form.

11. I salute that All-bliss Mâdhava whose compassion makes the mute eloquent and the cripple cross mountains.

12. Salutation to Krishna, the holder of the Jnânamudrâ, grantor of desires of those who take refuge in Him, the milker of the Gitâ-nectar, in whose hand is the cane for driving cows.

13. I salute Krishna, the Guru of the universe, the God, the son of Vasudeva, the destroyer of Kamsa and Chânura, the supreme bliss of Devaki.

—*Gita*

श्रीकृष्णस्तवः ।

नमस्ते पुरुषं त्वाद्यमीश्वरं प्रकृतेः परम् ।
अलक्ष्यं सर्वभूतानामन्तर्बहिरवस्थितम् ॥ १ ॥

मायायवनिकाच्छन्नमज्ञाधोक्षजमव्ययम् ।
न लक्ष्यसे मूढदृशा नटो नाट्यधरो यथा ॥ २ ॥

तथा परमहंसानां मुनीनाममलात्मनाम् ।
भक्तियोगविधानार्थं कथं पश्येम हि स्त्रियः ॥ ३ ॥

कृष्णाय वासुदेवाय देवकीनन्दनाय च ।
नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥ ४ ॥

नमः पङ्कजनाभाय नमः पङ्कजमालिने ।
नमः पङ्कजनेत्राय नमस्ते पङ्कजांघ्रये ॥ ५ ॥

यथा हृषीकेश खलेन देवकी कंसेन रुद्धातिचिरं
शुचार्पिता ।
विमोचिताहं च सहात्मजा विभो त्वयैव
नाथेन मुहुर्विपद्गणात् ॥ ६ ॥

KUNTI'S PRAYER TO SRI KRISHNA

1—3. I who am ignorant, salute Thee, the primordial Being, the Lord beyond Prakriti, indefinable, residing in and out of all beings, covered by the curtain of Mâyâ, transcending sense-knowledge, the unchangeable; like an actor on the stage Thou art not known by the deluded. How could we women comprehend Thee who hast to incarnate for teaching Bhakti even to those who discriminate between the Self and the non-Self, who are meditative and pure-minded.

4. Salutations to Govinda, to Krishna, the son of Vasudeva and Devaki, the son of the cowherd Nanda!

5. Salutations to Him who is lotus-naveled, lotus-eyed, who has lotus feet and a garland of lotuses.

6. O Hrishikesha (Lord of the senses), O All-pervading One, I, *with my sons* have been *promptly* saved from many dangers by Thee, who art the Lord, as (Thou rescued Thy mother) Devaki, who was *long confined* and plunged into sorrow by the villain Kamsa.[1]

1. Thy grace on me has been greater than on Thy mother, for Thou hast promptly saved me as well as my sons whereas Thou rescued only Thy mother and not her children who were killed by Kamsa and even this rescuing had been after a long time.

विषान्महाग्नेः पुरुषाददर्शनादसत्सभाया
वनवासकृच्छ्रतः ।
मृधे मृधेऽनेकमहारथास्त्रतो द्रौण्यस्त्रतश्चास्म
हरेऽभिरक्षिताः ॥ ७ ॥

विपदः सन्तु नः शश्वत्तत्र तत्र जगद्गुरो ।
भवतो दर्शनं यत्स्यादपुनर्भवदर्शनम् ॥ ८ ॥

जन्मैश्वर्यश्रुतश्रीभिरेधमानमदः पुमान् ।
नैवार्हत्यभिधातुं वै त्वामकिञ्चनगोचरम् ॥ ९ ॥

नमोऽकिञ्चनवित्ताय निवृत्तगुणवृत्तये ।
आत्मारामाय शान्ताय कैवल्यपतये नमः ॥ १० ॥

मन्ये त्वां कालमीशानमनादिनिधनं विभुम् ।
समं चरन्तं सर्वत्र भूतानां यन्मिथः कलिः ॥ ११ ॥

7. I have been protected by Thee, O Hari, in all circumstances—from poison, from great fire of (Jatugriha), from demons, from an intriguing court, from the privations of the forest life and on the battlefield from the weapons of many great warriors as well as from the deadly arrow of the son of Drona.

8. O Teacher of the world, let calamities always overtake us, because we would then have Thy sight which prevents reincarnation.

9. The man whose pride is swelled by birth, power, learning and fortune is not worthy of taking Thy name which is within the reach of only those who own nothing (are devoid of the idea of possession).

10. Salutation to Thee, to whom the devotees, from whom all objects (Dharma, Artha and Kâma) have fallen away, are the only treasure, the self-reposed, the serene, the Lord who can give freedom.

11. I regard Thee as time because Thou art all-controlling, all pervading, beginningless and endless ; Thou residest equally in all, yet from Thee is the mutual dissension of all beings.

न वेद कश्चिद्भगवंश्चिकीर्षितं तवेहमानस्य
नृणां विडम्बनम् ।
न यस्य कश्चिद्दयितोऽस्ति कर्हिचिद्द्वेष्यश्च
यस्मिन्विषमा मतिर्नृणाम् ॥ १२ ॥

जन्म कर्म च विश्वात्मन्नजस्याकर्तुरात्मनः ।
तिर्यङ् नृषिषु यादःसु तदत्यन्तविडम्बनम् ॥ १३ ॥

शृण्वन्ति गायन्ति गृणन्त्यभीक्ष्णशः स्मरन्ति
नन्दन्ति तवेहितं जनाः ।
त एव पश्यन्त्यचिरेण तावकं भवप्रवाहोपरमं
पदाम्बुजम् ॥ १४ ॥

अथ विश्वेश विश्वात्मन्विश्वमूर्ते स्वकेषु मे ।
स्नेहपाशमिमं छिन्धि दृढं पाण्डुषु वृष्णिषु ॥ १५ ॥

त्वयि मेऽनन्यविषया मतिर्मधुपतेऽसकृत् ।
रतिमुद्वहतादद्धा गङ्गे वौघमुदन्वति ॥ १६ ॥

12. None knows the purpose of Thy actions, O Lord, in the guise of a human being. Thou hast neither any favourite nor any foe, though men wrongly think Thee as having such.

13. O Self of the universe, the birth and actions of Thee who art the birthless and the actionless Self, as low animals in land and water and as men and Rishis, is a great mockery.

14—16. Those who constantly hear, sing, speak, think of and take pleasure in Thy deeds, find before long Thy lotus feet which bring to a cessation the cycle of birth and death. Therefore, O Lord and Self of the universe, O universe-formed, cut asunder my strong chain of affection to the Pândus (her family) and the Vrishnis (Krishna's family) so that, O Lord of Mathurâ, my undivided mind might constantly and surely direct its devotion to Thee even as the Ganges, her stream to the ocean !*

—*Srimad Bhâgavatam*

* A few shlokas from the original have been omitted in this.

शिक्षाष्टकम्।

चेतोदर्पणमार्जनं भवमहादावाग्निनिर्वापणं।
श्रेयःकैरवचन्द्रिकावितरणं विद्यावधूजीवनम्॥
आनन्दाम्बुधि-वर्द्धनं प्रतिपदं पूर्णामृतास्वादनं।
सर्वात्मस्नपनं परं विजयते श्रीकृष्णसंकीर्तनम्॥ १॥

नाम्नामकारि बहुधा निजसर्वशक्ति-
स्तत्रार्पिता नियमितः स्मरणे न कालः।
एतादृशी तव कृपा भगवन् ममापि।
दुर्दैवमीदृशमिहाजनि नानुरागः॥ २॥

तृणादपि सुनीचेन तरोरपि सहिष्णुना।
अमानिना मानदेन कीर्तनीयः सदा हरिः॥ ३॥

EIGHT SHLOKAS OF INSTRUCTION

1. Supreme glory be to the singing of the Lord's (Sri Krishna) name which cleanses the mirror of the heart and extinguishes the great forest-conflagration of worldly existence; which is, as it were, the streaming of the moonlight on the white lotus of final beatitude ; it is the life and soul of the bride, Vidyâ (Self-knowledge); it swells the ocean of bliss ; at every stage it imparts the sweetest nectar ; it is, as it were, a soothing bath for all souls.

2. Various are Thy names revealed by Thee (O Lord), into which Thou hast infused Thy omnipotent powers, and no limitations of time for remembering those names are ordained by Thee. Such is Thy mercy, O Lord, but such is my misfortune that in this life I have no devotion.

3. The Lord's name is to be always sung by one who is humbler than even a blade of grass, with more endurance than that of a tree and who being himself devoid of conceit bestows honours (on others).

न धनं न जनं न सुन्दरीं
कवितां वा जगदीश कामये ।
मम जन्मनि जन्मनीश्वरे
भवताद्भक्तिरहैतुकी त्वयि ॥ ४ ॥

अयि नन्दतनूज किङ्करं पतितं मां
विषमे भवाम्बुधौ ।
कृपया तव पादपङ्कजस्थितधूली-
सदृशं विचिन्तय ॥ ५ ॥

नयनं गलदश्रुधारया
वदनं गद्गदरुद्धया गिरा ।
पुलकैर्निचितं वपुः कदा
तव नामग्रहणे भविष्यति ॥ ६ ॥

युगायितं निमेषेण चक्षुषा प्रावृषायितं ।
शून्यायितं जगत् सर्वं गोविन्दविरहेण मे ॥ ७ ॥

4. For neither wealth, nor retinue, nor fair damsels, nor even the gift of omniscience have I any longing, O Lord of the universe. May I have in Thee, O Lord, disinterested devotion life after life.

5. Out of Thy grace, O Thou son of Nanda (Sri Krishna), pray consider me, Thy servant who is immersed in this mysterious ocean of the world, as the dust of Thy lotus feet.

6. When, in taking Thy name (O Lord), with tears of joy my eyes will overflow, words (prayers) will be choked in my mouth, and all the hairs of my body will stand erect thrilled with joy.

7. In the state of separation from the Lord (Govinda), even the twinkling of the eye seems to me a cycle, copious tears flow from my eyes like unto the rainy season, and all the world appears to me a void.

आश्लिष्य वा पादरतां पिनष्टु मा-
मदर्शनात् मर्महतां करोतु वा ।
यथा तथा वा विदधातु लम्पटो
मत्प्राणनाथस्तु स एव नापरः ॥ ८ ॥

8. May He embrace me who is fondly attached to His feet, or keeping Himself beyond my vision bruise me or wound me to the core of my heart ; or let the Wicked[1] do whatever He likes, yet the beloved Lord of my soul is He alone and none else.

—*Sri Gourânga*

1. Used here as a term of endearment.

रामस्तोत्रम् ।

यः पृथ्वीभरवारणाय दिविजैः संप्रार्थितश्चिन्मयः
सञ्जातः पृथिवीतले रविकुले मायामनुष्योऽव्ययः ।
हत्वा राक्षसपुङ्गवं पुनरगाद् ब्रह्मत्वमाद्यं स्थिरां
कीर्तिं पापहरां विधाय जगतां तं जानकीशं भजे ॥ १ ॥

विश्वोद्भवस्थितिलयादिषु हेतुमेकं मायाश्रयं
विगतमायामचिन्त्यमूर्तिम् ।
आनन्दसान्द्रममलं निजबोधरूपं सीतापतिं
विदिततत्वमहम् नमामि ॥ २ ॥

A HYMN TO RAMA

1. I worship the Lord of Jânaki, who is Intelligence Itself and who though immutable, being requested by the gods to remove the afflictions of this world, took the illusory form of man and was as if born in the Solar Dynasty and who after attaining an eternal fame, capable of destroying sins, by killing the foremost of the demons (Râvana), again attained His real nature, the Brahmanhood.

2. I bow down to the Lord of Sitâ, the knower of Truth, who is the one cause of this world—its creation, sustenance and destruction, who is beyond Mâyâ though it inheres in Him, who is beyond all thought, the embodiment of Knowledge full of Bliss, pleasing and without blemish.

—*Adhyâtma Râmâyana*

श्रीरामचन्द्र स्तवः ।

उद्भवस्थितिसंहार-

कारिणीं क्लेशहारिणीम् ।

सर्वश्रेयस्करीं सीतां

नतोऽहं रामवल्लभाम् ॥ १ ॥

यन्मायावशवर्तिविश्वमखिलं

ब्रह्मादिदेवाः सुराः ।

यत्सत्वादमृषैव भाति सकलं

रज्जौ यथाऽहेर्भ्रमः ।

यत्पादः प्लवमेव भाति हि

भवाम्भोधेस्तितीर्षावताम् ।

वन्देऽहं तमशेषकारणपरं

रामाख्यमीशं हरिम् ॥ २ ॥

प्रसन्नतां या न गताभिषेकत-

स्तथा न मम्लौ वनवासदुःखतः ।

मुखाम्बुजश्री रघुनन्दनस्य मे

सदाऽस्तु सा मंजुलमङ्गलप्रदा ॥ ३ ॥

A HYMN TO SRI RAMACHANDRA

1. I bow down to Sitâ, the beloved of Râma, who creates, maintains and destroys this world, the remover of all afflictions and the grantor of all felicity.

2. I bow to Lord Hari who is called Râma, who is beyond all cause, to whose Mâyâ this whole world as also the gods Brahmâ and others are subjugated, and due to whose essence everything shines as real (though in reality false), even as an illusory snake in a rope, and whose feet are, as it were, the boat to those who aspire to cross the ocean of Samsâra (relative existence).

3 Let the beauty of the lotus face of Râma, which did not get enhanced at the coronation, nor become faded at the hardships of an exile in the forest, be ever greatly propitious to me.

नीलाम्बुजश्यामलकोमलाङ्गं
सीतासमारोपितवामभागम् ।
पाणौ महासायकचारुचापं
नमामि रामं रघुवंशनाथम् ॥ ४ ॥

मूलं धर्मतरोर्विवेकजलधेः
पूर्णेन्दुमानन्ददं
वैराग्याम्बुजभास्करं त्वघहरं
ध्वान्तापहं तापहम् ।

मोहाम्भोधरपुञ्जपाटनविधौ
खे सम्भवं शंकरम्
वन्दे ब्रह्मकुलकलंकशमनं
श्रीरामभूपं प्रियम् ॥ ५ ॥

सान्द्रानन्दपयोदसौभगतनुं
पीताम्बरं सुन्दरं
पाणौ बाणशरासनं कटिलसत्-
तूणीरभारं वरम् ।

4. I bow down to Râma, the foremost amongst the Raghus, whose handsome body is of dark blue colour like the blue lotus, who has Sitâ seated on his left, who wields a beautiful bow and great arrows in his hands.

5. I salute Râma the beloved King, who is the root of the tree of all Dharma, who is the full moon giving delight to the ocean of Viveka (discrimination), the sun for (causing to blossom) the lotus of Vairâgya, the destroyer of sin, the dispeller of the darkness (of ignorance) and destroyer of pain, who in the act of destroying the masses of clouds of delusion is like wind (born of Vyom or ether), who is propitious and who is death to the disgrace to the Brâhmin family (Râvana).

6. I bow to that charming Râma fit to be worshipped, whose body is Bliss condensed and handsome like the rain clouds and who looks beautiful in his yellow apparel, who has a bow and arrow in his hands and a full quiver shining at his back, who is great, and whose

राजीवायतलोचनं धृतजटा-
जूटेन संशोभितं
सीतालक्ष्मणसंयुतं पथिगतं
रामाभिरामं भजे ॥ ६ ॥

कुन्देन्दीवरसुन्दरावतिबलौ
विज्ञानधामावुभौ
शोभाढ्यौ वरधन्विनौ श्रुतिनुतौ
गोविप्रवृन्दप्रियौ ।
मायामानुषरूपिणौ रघुवरौ
सद्धर्मवर्मौ हि तौ
सीतान्वेषणतत्परौ पथिगतौ
भक्तिप्रदौ तौ हि नः ॥ ७ ॥

ब्रह्माम्भोधिसमुद्भवं कलिमल-
प्रध्वंसनं चाव्ययं
श्रीमच्छम्भुमुखेन्दुसुन्दरवरे
संशोभितं सर्वदा ।

elongated eyes are like the blue lotus (petals), who looks charming due to the mass of matted locks worn by him and who is wandering about accompanied by Sitâ and Lakshmana.

7. Sri Râma and Lakshmana who are of the colour of the blue lotus and white jasmine respectively, who are of great prowess, the abodes of Knowledge, who are very handsome, the best of bowmen, whose praise is sung by the Shrutis, lovers of the cows and the Brâhmins, the best of the Raghus, apparently men (but in reality manifestations of God), whose armour is righteousness and who are going about engrossed in their search of Sitâ—these two are the grantors of devotion to us.

8. Blessed indeed are those wise men who are ever drinking the nectar of the very sweet name of Râma, which is produced from the ocean of the Vedas, the destroyer of the impurities of the Kali age (iron age), imperishable, which is always on the lips of Shambhu, the moon-faced one, the one remedy for the

संसारामयभेषजं सुमधुरं
श्रीजानकीजीवनं
धन्यास्ते कृतिनः पिबन्ति सततं
श्रीरामनामामृतम् ॥ ८ ॥

शान्तं शाश्वतमप्रमेयमनघं
निर्वाणशान्तिप्रदं
ब्रह्माशम्भुफणीन्द्रसेव्यमनिशं
वेदान्तवेद्यं विभुम् ।
रामाख्यं जगदीश्वरं सुरगुरुं
मायामनुष्यं हरिं
वन्देऽहं करुणाकरं रघुवरं
भूपालचूडामणिम् ॥ ९ ॥

केकिकण्ठाभनीलं उरवरविलसद्-
विप्रपादाब्जचिह्नं
शोभाढ्यं पीतवस्त्रं सरसिजनयनं
सर्वदा सुप्रसन्नम् ।

ills of this Samsâra (relative existence) and the very life of Jânaki (Sitâ).

9. I bow down to Hari who apparently appears to be an ordinary man, the best of the Raghus, the crest jewel of the kings, the mine of mercy, the Lord of the universe, the teacher to the gods, who is calm, eternal, immeasurable, free from blemish, the giver of the Bliss of Nirvâna, served always by Brahmâ, Shambhu and the king of the snakes (Shesha), the All-pervading One known only through the Vedânta.

10. I bow down continuously to Râma seated in the celestial car, Pushpaka, the Adorable One, the Lord of Sri Jânaki (Sitâ), whose body is of a dark blue colour like that of a peacock's neck, whose broad chest is beautified by the lotus foot-print of the Brâhmin sage[1] (Bhrigu), resplendent, wearing yellow

1. Sage Bhrigu once went to test the character of the three gods, Brahmâ, Shiva and Vishnu, the trinity of the Hindu Pantheon. He first approached Brahmâ and Shiva to each of whom he purposely omitted an obeisance. The gods were angry at this conduct of his and could only be pacified by apologies and prayers. Lastly Bhrigu went to Vishnu and finding him asleep, he boldly gave the god a kick on his breast which at once awoke him. Instead of showing anger, the god arose and enquired tenderly of Bhrigu whether his foot was hurt and then began to rub it gently. Seeing his kindness and generosity Bhrigu came to the conclusion that this god was best entitled to the worship of all. Râma is considered as one of the Incarnations of Vishnu.

पाणौ नाराचचापं कपिनिकरयुतं
बन्धुना सेव्यमानम्
नौमीड्यं जानकीशं रघुवरमनिशं
पुष्पकारूढरामम् ॥ १० ॥

आर्तानामार्तिहन्तारं
भीतानां भयनाशनम् ।
द्विषतां कालदण्डं तं
रामचन्द्रं नमाम्यहम् ॥ ११ ॥

श्रीराघवं दशरथात्मजमप्रमेयं
सीतापतिं रघुकुलान्वयरत्नदीपम् ।
आजानुबाहुमरविन्ददलायताक्षं
रामं निशाचरविनाशकरं नमामि ॥ १२ ॥

वैदेहीसहितं सुरद्रुमतले
हैमे महामण्डपे
मध्ये पुष्पक आसने मणिमये
वीरासने संस्थितम् ।

apparel, the Lotus-eyed One, who is ever pleased, wielding a bow and an arrow in his hands, surrounded by an army of monkeys and served by his brother Lakshmana.

11. I bow to Râma the destroyer of the afflictions of the afflicted, of the fear of the frightened, and death to the enemies.

12. I bow down to Râma, the son of Dasharatha, the destroyer of the evil spirits, to Râghava who is beyond all understanding, the Lord of Sitâ, the lustrous jewel of the line of the Raghus, whose hands extend to the knees and whose eyes are elongated like the petals of a lotus.

13. I worship Râma the dark blue coloured One who is seated in the centre in Virâsana on the throne decorated with gems and flowers, under the heavenly tree (Kalpataru) on a great golden platform, along with Sitâ, surrounded by Bharata and others, and before whom in

अग्रे वाचयति प्रभञ्जनसुते

तत्वं मुनीन्द्रैः परं

व्याख्यातं भरतादिभिः परिवृतं

रामं भजे श्यामलम् ॥ १३ ॥

नान्या स्पृहा रघुपते हृदयेऽस्मदीये

सत्यं वदामि च भवानखिलान्तरात्मा ।

भक्तिं प्रयच्छ रघुपुङ्गव निर्भरां मे

कामादिदोषरहितं कुरु मानसं च ॥ १४ ॥

आपदामपहर्तारं दातारं सर्वसम्पदाम् ।

लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥ १५ ॥

रामाय रामचन्द्राय रामभद्राय वेधसे ।

रघुनाथाय नाथाय सीतायाः पतये नमः ॥ १६ ॥

answer to Hanuman's question the sages were expounding the Supreme Truth.

14. O Lord of the Raghus, in truth I tell Thee, I have no other desire and Thou who art the inner Self of all knowest it : give me but ardent devotion, O best of the Raghus, and make my mind free from all impurities like passion etc.

15. I bow down again and again to Râma, the remover of all calamities, the grantor of all prosperity, the delight of the world.

16. I bow to Râma, to Râmachandra, to Râmabhadra, the creator, to the Lord of the Raghus, to the Beloved (of Sitâ) and the Lord of Sitâ.

—*Tulsidâs*

त्रिपुरसुन्दरीस्तोत्रम् ।

कदम्बवनचारिणीं मुनिकदम्बकादम्बिनीं नितम्बजित-
भूधरां सुरनितम्बिनीसेविताम् ।
नवांबुरुहलोचनामभिनवांबुदश्यामलां त्रिलोचन-
कुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ १ ॥

कदम्बवनवासिनीं कनकवल्लकीधारिणीं
महार्हमणिहारिणीं मुखसमुल्लसद्वारुणीम् ।
दयाविभवकारिणीं विशदलोचनीं तारिणीं
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ २ ॥

कदम्बवनशालया कुचभरोल्लसन्मालया
कुचोपमितशैलया गुरुकृपालसद्वेलया ।
मदारुणकपोलया मधुरगीतवाचालया कयापि
घननीलया कवचिता वयं लीलया ॥ ३ ॥

A HYMN TO TRIPURASUNDARI

1. I seek refuge in Tripurasundari, the wife of the Three-eyed One, who wanders in the Kadamba forest, who is like a cluster of charming or bliss-giving clouds in the (sky of the) heart of the sages, beautiful of form, served by celestial maids, whose three eyes are like the fresh blossomed lotuses and whose complexion is dark blue like the colour of freshly formed rain clouds.

2. I take refuge in Tripurasundari, the wife of the Three-eyed One, who dwells in the Kadamba forest, who holds a golden flute and wears a necklace of priceless gems, whose face is flushed with wine, who of Her Grace grants prosperity, the Large-eyed One who protects devotees.

3. Ever are we protected without the least effort by Her who has Her abode in the Kadamba forest, whose breasts are garlanded with flowers, beautiful of form, who is extremely compassionate to all, whose cheeks are flushed with wine, ever singing sweet songs and dark complexioned (like a rain cloud).

कदंबवनमध्यगां कनकमंडलोपस्थितां षडंबुरुहवासिनीं
सततसिद्धसौदामिनीम् ।
विडंबितजपारुचिं विकचचंद्रचूडामणिं त्रिलोचन-
कुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ ४ ॥

कुचांचितविपंचिकां कुटिलकुन्तलालंकृतां कुशेशय-
निवासिनीं कुटिलचित्तविद्वेषिणीम् ।
मदारुणविलोचनां मनसिजारिसंमोहिनीं मतंगमुनि-
कन्यकां मधुरभाषिणीमाश्रये ॥ ५ ॥

स्मरेत्प्रथमपुष्पिणीं रुधिरबिंदुनीलांबरां गृहीतमधु-
पात्रिकां मधुविघूर्णनेत्रांचलाम् ।
घनस्तनभरोन्नतां गलितचूलिकां श्यामलां त्रिलोचन-
कुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ ६ ॥

सकुंकुमविलेपनामलकचुम्बिकस्तूरिकां समंद-
हसितेक्षणां सशरचापपाशांकुशाम् ।

4. I seek refuge in Tripurasundari, the wife of the Three-eyed One, who lives in the Kadamba forest, who is seated on the golden disc and dwells in the six lotuses (Chakras) of the Yogis, ever flashing like lightning (in the heart of) the perfected ones, whose beauty excels that of the Japâ (Hebiscus) flower and whose forehead is adorned by the full moon.

5. I take refuge in Her, the sweet speaker, daughter of the sage Matanga, who has the Vinâ (a musical instrument) reclining on Her breast, beautiful with curly locks and who dwells in the lotus, the destroyer of the wicked, whose eyes are reddened with wine, the charmer even of Shiva, the destroyer of Cupid.

6. I take refuge in Tripurasundari, the wife of the Three-eyed One, who is to be meditated upon as being in the first flush of Her youth with the wine cup in Her hands and Her eyes rolling with wine, beautiful of form with dishevelled hair and dark of colour.

7. At the time of muttering prayers (Japa) I meditate on the Mother Tripurâ beautiful as the red Japâ flower, Her body pasted with

अशेषजनमोहिनीमरुणमाल्यभूषांबरां जपाकुसुम-
भासुरां जपविधौ स्मराम्यंबिकाम् ॥ ७ ॥

पुरंदरपुरंध्रिकाचिकुरबंधसैरंध्रिकां पितामह-
पतिव्रतां पटुपटीरचर्चारताम् ।
मुकुंदरमणीं मणीलसदलंक्रियाकारिणीं भजामि
भुवनांबिकां सुरवधूटिकाचेटिकाम् ॥ ८ ॥

saffron etc., Her hair dressed with musk, Her eyes beaming with a smile, who wields the arrow, bow, noose and goad, the charmer of all men, decked in Her red garlands, ornaments and apparel.

8. I worship the Mother of the universe, who is served by celestial damsels, the spouse of Indra, maid skilful in dressing the hair, the devoted wife of Brahmâ, expert in anointing with sandal paste, the wife of Vishnu adorning Herself with beautiful gems.

—*Shankarâchârya*

देव्यपराधक्षमापणस्तोत्रम् ।

न मंत्रं नो यंत्रं तदपि च न जाने स्तुतिमहो
न चाह्वानं ध्यानं तदपि च न जाने स्तुतिकथाः ।
न जाने मुद्रास्ते तदपि च न जाने विलपनं
परं जाने मातस्त्वदनुसरणं क्लेशहरणम् ॥ १ ॥

विधेरज्ञानेन द्रविणविरहेणालसतया
विधेयाशक्यत्वात्तव चरणयोर्या च्युतिरभूत् ।
तदेतत् क्षंतव्यं जननि सकलोद्धारिणि शिवे
कुपुत्रो जायेत क्वचिदपि कुमाता न भवति ॥ २ ॥

पृथिव्यां पुत्रास्ते जननि बहवः संति कृतिनः
परं तेषां मध्ये विरलतरलोऽहं तव सुतः ।
मदीयोऽयं त्यागः समुचितमिदं नो तव शिवे
कुपुत्रो जायेत क्वचिदपि कुमाता न भवति ॥ ३ ॥

A HYMN TO THE DIVINE MOTHER CRAVING FORGIVENESS

1. Alas, I do not know either Thy mystical word-symbol (Mantra) or mystical diagram (Yantra), nor songs of praise to Thee, nor how to welcome Thee or meditate upon Thee ; neither do I know words of praise to Thee, nor Thy Mudrâ (position of fingers in ritualistic worship), nor how to inform Thee of my distress, but this much I know, O mother, that to take refuge in Thee is to destroy all my miseries.

2. Due to my ignorance of the injunctions relating to Thy worship, as also due to my poverty and laziness, I had not the power to do what I ought to have done ; so, O Mother, Auspicious One, Deliverer of all, whatever faults of omission I might have committed, forgive me, for a bad son may sometimes be born, but a bad mother never.

3. O Mother, Thou hast many worthy sons, but amongst them I am most insignificant, yet it does not befit Thee, O Shivâ, to forsake me, for a bad son may sometimes be born, but a bad mother never.

जगन्मातर्मातस्तव चरणसेवा न रचिता
न वा दत्तं देवि द्रविणमपि भूयस्तव मया ।
तथापि त्वं स्नेहं मयि निरुपमं यत् प्रकुरुषे
कुपुत्रो जायेत क्वचिदपि कुमाता न भवति ॥ ४ ॥

परित्यक्ता देवान् विविधविधिसेवाकुलतया
मया पंचाशीतेरधिकमपनीते तु वयसि ।
इदानीं चेन्मातस्तव यदि कृपा नापि भविता
निरालंबो लंबोदरजननि कं यामि शरणम् ॥ ५ ॥

श्वपाको जल्पाको भवति मधुपाकोपमगिरा
निरातंको रंको विहरति चिरं कोटिकनकैः ।
तवापर्णे कर्णे विशति मनुवर्णे फलमिदं
जनः को जानीते जननि जपनीयं जपविधौ ॥ ६ ॥

चिताभस्मालेपो गरलमशनं दिक्पटधरो
जटाधारी कंठे भुजगपतिहारी पशुपतिः ।

4. O Mother of the world, never have I worshipped Thy feet nor given abundant wealth in Thy name, yet the affection Thou hast for me without compare is because a bad son may sometimes be born, but a bad mother never.

5. I have abandoned the worship of other gods from fear due to variety of the injunctions (with respect to their worship). I am now more than eighty-five years of age, if Thou wilt not even now bestow Thy Grace on me, in whom else shall I who am forlorn take refuge, O Thou mother of Ganesha ?

6. O Aparnâ (stainless One), even an out-cast speaks sweet words, even a beggar rolls without fear over crores of gold pieces for ever by the mere hearing of Thy mystic word-symbol (Mantra) ; who can say, O Mother, what fruits would result from the proper repetition (Japa) of Thy mystic symbol ?

7. That Pashupati, the Lord of creatures, who is besmeared with the ashes of the funeral pyre, who has swallowed poison and has quarters for His garments, who has matted

कपाली भूतेशो भजति जगदीशैकपदवीं
भवानि त्वत् पाणिग्रहणपरिपाटी फलमिदम् ॥ ७ ॥

न मोक्षस्याकांक्षा न च विभववाञ्छापि च न मे
न विज्ञानापेक्षा शशिमुखि सुखेच्छापि न पुनः ।
अतस्त्वां संयाचे जननि जननं यातु मम वै
मृडानी रुद्राणी शिवशिवभवानीति जपतः ॥ ८ ॥

नाराधितासि विधिना विविधोपचारैः
किं रुक्षचिंतनपरैर्न कृतं वचोभिः ।
श्यामे त्वमेव यदि किंचन मय्यनाथे
धत्से कृपामुचितमंब परं तवैव ॥ ९ ॥

आपत्सु मग्नः स्मरणं त्वदीयं
करोमि दुर्गे करुणार्णवेशि ।
नैतच्छठत्वं मम भावयेथाः
क्षुधातृषार्ता जननीं स्मरंति ॥ १० ॥

hair and is garlanded with the king of serpents, and who holds a skull as a begging bowl in His hands, is dubbed the Lord of the universe, is because of His marriage with Thee, O Mother Bhavâni.

8. I have no desire for liberation nor for wealth and knowledge ; neither am I desirous of happiness, O Moon-faced One ; but this much I beg of Thee, O Mother, that my life may be spent reciting, Mridâni, Rudrâni, Shiva Shiva Bhavâni.

9. Never have I worshipped Thee with the various articles of worship according to ritualistic injunction ; what wrongs have I not done in spending my time in discussions which have made my heart arid ; yet, O Dark One, if Thou bestowest Thy Grace on me, who am helpless, it is but fitting on Thy part alone, O Mother !

10. O Durgâ, Ocean of Mercy, overwhelmed with danger I call on Thee. Think not that I am a cheat, for it is natural that children afflicted with hunger and thirst, remember their mother.

जगदंबे विचित्रमत्र किं
परिपूर्णा करुणास्ति चेन्मयि ।
अपराधपरम्परावृतं नहि
माता समुपेक्षते सुतम् ॥ ११ ॥

मत्समः पातकी नास्ति
पापघ्नो त्वत्समा नहि ।
एवं ज्ञात्वा महादेवि
यथा योग्यं तथा कुरु ॥ १२ ॥

11. O Mother of the universe, there is nothing to be wondered at if Thou shouldst be full of compassion for me, for a mother does not forsake her son even if he have innumerable faults.

12. There is not such a sinner like me, neither such a destroyer of sins as Thou. O Mahâdevi, having known all this do as Thou thinkest fit.

—*Shankarâchârya*

अन्नपूर्णास्तोत्रम् ।

नित्यानंदकरी वराभयकरी सौंदर्यरत्नाकरी
निर्धूताखिलघोरपावनकरी प्रत्यक्षमाहेश्वरी ।
प्रालेयाचलवंशपावनकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ १ ॥

नानारत्नविचित्रभूषणकरी हेमांबराडंबरी
मुक्ताहारविलंबमानविलसद्वक्षोजकुंभांतरी ।
काश्मीरागुरुवासिता रुचिकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ २ ॥

योगानन्दकरी रिपुक्षयकरी धर्मार्थनिष्ठाकरी
चंद्रार्कानलभासमानलहरी त्रैलोक्यरक्षाकरी ।
सर्वैश्वर्यसमस्तवांछितकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ ३ ॥

A HYMN TO ANNAPURNA

1. O Mother Annapurnâ, O Great Goddess, ever bestowing happiness, granting gifts and dispelling fear, O Thou ocean of beauty who bestowest purity (on Thy devotees) washing away all (their) sins, Thou art verily the Great Goddess who purifiest the family of the Himâlayas ;[1] Presiding Deity of Kâshi, O Receptacle of Mercy ! Grant me alms.

2. O Mother Annapurnâ, O Great Goddess who takest pleasure in dressing in cloth of gold, decked with various ornaments made of many gems, with breasts resplendent with a necklace of pearls hanging, who is all the more beautiful with the fragrance of the Kashmir aloe, Presiding Deity of Kâshi, O Receptacle of Mercy ! Grant me alms.

3. O Mother Annapurnâ, O Great Goddess, giver of the bliss of Yoga, destroyer of the enemies, inspirer of devotion to Dharma (righteousness) and Artha (attainment of worldly prosperity), who art lustrous as the light waves of the moon, sun and the fire, protectress of the three worlds, grantor of all

1. The Divine Mother as Umâ, Pârvati, Haimavati, the daughter of Himâlayas.

कैलासाचलकन्दरालयकरी गौरी उमा शङ्करी
कौमारी निगमार्थगोचरकरी ओंकारबीजाक्षरी ।
मोक्षद्वारकपाटपाटनकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ ४ ॥

दृश्यादृश्यप्रभूतवाहनकरी ब्रह्मांडभांडोदरी
लीलानाटकसूत्रभेदनकरी विज्ञानदीपांकुरी ।
श्रीविश्वेशमनःप्रसादनकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ ५ ॥

उर्वीसर्वजनेश्वरी भगवती मातान्नपूर्णेश्वरी
वेणीनीलसमानकुन्तलधरी नित्यान्नदानेश्वरी ।
सर्वानन्दकरी दशाशुभकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ ६ ॥

prosperity and desires, Presiding Deity of Kâshi, O Receptacle of Mercy ! Grant me alms.

4. O Mother Annapurnâ, O Great Goddess, who hast made Thy dwelling in the cave of Mount Kailâsa, Thou art Gauri, Umâ, Shankari and Kaumâri, Thou givest insight into the meaning of the Vedas ; Thou art the letters of the syllable 'Om,' Thou throwest the door to liberation wide open ; Presiding Deity of Kâshi, O Receptacle of Mercy ! Grant me alms.

5. O Mother Annapurnâ, O Great Goddess, Thou supportest all beings, visible and invisible, in Thy belly is contained the whole universe, Thou destroyest the subject of the drama of Thy own play (the Samsâra) and art the cause of the light of wisdom ; Thou pleasest the mind of the Lord of the universe ; Presiding Deity of Kâshi, O Receptacle of Mercy ! Grant me alms.

6. O Mother Annapurnâ, O Great Goddess, O Bhagavati, Thou art the Lord of all men on earth, Thou hast blue-black locks of hair arranged in braids, Thou art Ishvari who ever givest food, Thou givest happiness to all and makest their destiny propitious ; Presiding

11

आदिक्षांतसमस्तवर्णनकरी शंभोस्त्रिभावाकरी
काश्मीरा त्रिजनेश्वरी त्रिलहरी नित्यांकुरा शर्वरी ।
कामाकांक्षकरी जनोदयकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ ७ ॥

दर्वी स्वर्णविचित्ररत्नरचिता दक्षे करे संस्थिता
वामे स्वादुपयोधरी सहचरी सौभाग्यमाहेश्वरी ।
भक्ताभीष्टकरी दशाशुभकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ ८ ॥

चंद्रार्कानलकोटिकोटिसदृशा चंद्रांशुबिंबाधरी
चंद्रार्काग्निसमानकुंडलधरी चंद्रार्कवर्णेश्वरी ।

Deity of Kâshi, O Receptacle of Mercy ! Grant me alms.

7. O Mother Annapurnâ, O Great Goddess, Thou art the creator of all letters (of the alphabet) beginning from A (अ) and ending in Ksha (क्ष) ; Thou art the cause of the threefold aspect (Sattva, Rajas and Tamas) of Shambhu, Thou art saffron-coloured and the queen of the three worlds ; Thou art triple-waved (viz., creation, preservation and destruction), Thou art ever creating, and the night of dissolution ; Thou art the fulfiller of all desires (of the desirous), Thou makest people great ; Presiding Deity of Kâshi, O Receptacle of Mercy ! Grant me alms.

8. O Mother Annapurnâ, Thou holdest a golden ladle adorned with various kinds of gems in Thy right hand and a vessel full of delicious porridge in Thy left ; Thou art the Great Goddess of fortune, Thou fulfillest the desires of Thy devotees and makest their destiny propitious ; Presiding Deity of Kâshi, O Receptacle of Mercy ! Grant me alms.

9. O Mother Annapurnâ, O Great Goddess, Thou shinest with the splendour of millions of

मालापुस्तकपाशांकुशधरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ ९ ॥

त्रत्नाणकरी महाऽभयकरी माता कृपासागरी
साक्षान्मोक्षकरी सदा शिवकरो विश्वेश्वरी श्रीधरी ।
दत्ताकंदकरी निरामयकरी काशीपुराधीश्वरी
भित्तां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ १० ॥

अन्नपूर्णे सदापूर्णे शंकरप्राणवल्लभे
ज्ञानवैराग्यसिद्ध्यर्थं भिक्षां देहि च पार्वति ॥ ११ ॥

माता मे पार्वती देवी पिता देवो महेश्वरः ।
बान्धवाः शिवभक्ताश्च स्वदेशो भुवनत्रयम् ॥ १२ ॥

moons, suns, and fires; Thy lips reflect the beams of the moon, Thy ear-rings are as bright as the moon, sun and fire; Thou art resplendent like the sun and the moon, and wieldest in Thy hands a rosary, a book, a noose and a goad; Presiding Deity of Kâshi, O Receptacle of Mercy! Grant me alms.

10. O Mother Annapurnâ, O Great Goddess, protectress of the Kshatriyas, the great dispeller of all fear, mother of all creatures, ocean of mercy, verily the great deliverer, the ever auspicious, the Queen of the universe, wielder of fortune, Thou who madest Daksha cry,[1] remover of all ills, Presiding Deity of Kâshi, O Receptacle of Mercy! Grant me alms.

11. O Annapurnâ who art ever full, sweet-heart of Shankara, O Pârvati, grant me alms that I be firmly established in knowledge and renunciation.

12. My mother is Devi Pârvati, Lord Maheshwara my father, my relations are the devotees of Shiva, and the three worlds my motherland.

—*Shankarâchârya*

1. See note 3, p. 19.

अम्बास्तोत्रम् ।

का त्वं शुभे शिवकरे सुखदुःखहस्ते
आघूर्णितं भवजलं प्रबलोर्मिभङ्गैः ।
शान्तिं विधातुमिह किं बहुधा विभग्नाम्
मातः प्रयत्नपरमासि सदैव विश्वे ॥ १ ॥

संपादयत्यविरतं त्वविरामवृत्ता
या वै स्थिता कृतफलं त्वकृतस्य नेत्री ।
सा मे भवत्वनुदिनं वरदा भवानी
जानाम्यहं ध्रुवमिदं धृतकर्मपाशा ॥ २ ॥

A HYMN TO THE DIVINE MOTHER

1. O Thou most beautiful !
Whose holy hands
Hold pleasure and hold pain ! Doer of good !
Who art Thou ?
The water of existence
By Thee is whirled and tossed
in mighty waves.
Is it, O Mother ! to restore again
This universe's broken harmony
That Thou, without cessation, art at work ?

2. Oh ! May the Mother of
the universe,—
In whose activity no respite rests ;
Incessantly distributing the fruits
Of action done ; guiding unceasingly
All action yet to come ;—bestow Her boon
Of blessing on me, Her child, for e'ermore.
I realise, I know, that it is Thou
Who holdest in Thy hands dread
Karma's ropes.

को वा धर्मः किमकृतं कः कपाललेखः
किंवादृष्टं फलमिहास्ति हि यां विना भोः ।
इच्छापाशैर्नियमिता नियमाः स्वतन्त्रैः
यस्या नेत्री भवतु सा शरणं ममाद्या ॥ ३ ॥

सन्तानयन्ति जलधिं जनिमृत्युजालं
सम्भावयन्त्यविकृतं विकृतं विभग्नम् ।
यस्या विभूतय इहामितशक्तिपालाः
नाश्रित्य तां वद कुतः शरणं व्रजामः ॥ ४ ॥

मित्रे शत्रौ अविषमं तव पद्मनेत्रम्
स्वस्थे दुःस्थे त्ववितथं तव हस्तपातः ।
मृत्युच्छाया तव दया अमृतञ्च मातः
मा मां मुञ्चन्तु परमे शुभदृष्टयस्ते ॥ ५ ॥

3. Is it inherent nature?
Something uncreate?
Or Destiny? Some unforeseen result?—
Who lacking, nothing is accountable;
Whose chain of will, untrammelled,
grasps the laws,
May She, the Primal Guide, my shelter be!

4. Manifestations of Her glory, show
In power of immeasurable might,
Throughout the universe; powers that swell
The sea of birth and death; forces,
that change,
And break up the Unchanged, and
changed again.
Lo! Where shall we seek refuge,
save in Her?

5. To friend and foe Thy lotus eyes
are even;
Ever Thine animating touch brings fruit
To fortunate and unfortunate alike;
The shade of death, and immortality:—
Both these, O Mother, are Thy grace!
Supreme!
Mother Supreme! O may Thy gracious face
Never be turned away from me, Thy child!

क्वाम्बा सर्वा क्व गृणानं मम हीनबुद्धेः
धर्त्तं दोर्भ्यामिव मतिर्जगदेकधात्रीम् ।
श्रीसच्चिन्त्यं सुचरणं अभयप्रतिष्ठम्
सेवासारैरभिनुतं शरणां प्रपद्ये ॥ ६ ॥

या मामाजन्म विनयत्यतिदुःखमार्गैः
आसंसिद्धेः स्वकलितैर्ललितैर्विलासैः ।
या मे बुद्धिं सुविदधे सततं धरण्याम्
साम्बा सर्वा मम गतिः सफलेऽफले वा ॥ ७ ॥

6. What Thou art! The Mother!
The All! How praise?
My understanding is so little worth.
'Twere like desire to seize with hands
of mine
The sole Supporter of the universe!
So, at Thy blessed feet,—contemplated
By the Goddess of Fortune Herself;—
the abode
Of fearlessness; worshipped by service true;—
There, at those blessed feet, I take refuge!

7. She, who, since birth, has ever
led me on
Through paths of trouble to perfection's goal,
Mother-wise, in Her own sweet playful ways;
She, who has always through my life inspired
My understanding; She, my Mother! She,
The All, is my resort, whether my work
O'rflow with full fruition, or with none.

—*Swâmi Vevekânanda*

देवीस्तोत्रम् ।

त्वं स्वाहा त्वं स्वधा त्वं हि वषट्कारस्वरात्मिका ।
सुधा त्वमक्षरे नित्ये त्रिधामात्रात्मिका स्थिता ॥ १ ॥

अर्धमात्रा स्थिता नित्या यानुच्चार्या विशेषतः ।
त्वमेव सा त्वं सावित्री त्वं देवि जननी परा ॥ २ ॥

त्वयैव धार्यते सर्वं त्वयैतत् सृज्यते जगत् ।
त्वयैतत् पाल्यते देवि त्वमत्स्यन्ते च सर्वदा ॥ ३ ॥

विसृष्टौ सृष्टिरूपा त्वं स्थितिरूपा च पालने ।
तथा संहृतिरूपान्ते जगतोऽस्य जगन्मये ॥ ४ ॥

A HYMN TO THE GODDESS

1. Thou art the Mantra Svâhâ (uttered in giving oblations to the gods), Thou art Svadhâ (uttered while giving offerings to the Manes), Thou art the Vashatkâra (repeated in sixteen different tunes while giving oblations to Indra), Thou art the nectar (of the gods). O Eternal One, Thou art the alphabet and the three kinds of syllabic instants[1] (Mâtrâs).

2. Thou art the short-syllabled immutable consonants which cannot be fully pronounced, Thou art the presiding deity of the Gâyatri Mantra, O Devi, Thou art the Supreme Mother of all.

3. O Devi, by Thee always is everything supported, by Thee always is this world created, sustained, and at the end destroyed.

4. At the time of creation Thou art both the created thing as also the act of creation, and so art Thou during the existence of the world the thing sustained and act of sustenance and at the end of the cycle Thou art the thing destroyed as also the act of destruction.

1. Short, long and prolated lasting for one, two or three instants respectively.

महाविद्या महामाया महामेधा महास्मृतिः ।
महामोहा च भवती महादेवी महासुरी ॥ ५ ॥

प्रकृतिस्त्वञ्च सर्वस्य गुणत्रयविभाविनी ।
कालरात्रिर्महारात्रिर्मोहरात्रिश्च दारुणा ॥ ६ ॥

त्वं श्रीस्त्वमीश्वरी त्वं ह्रीस्त्वं बुद्धिर्बोधलक्षणा ।
लज्जा पुष्टिस्तथा तुष्टिस्त्वं शान्तिः क्षान्तिरेव च ॥ ७॥

खड्गिनी शूलिनी घोरा गदिनी चक्रिणी तथा ।
शङ्खिनी चापिनी बाणभुशुण्डीपरिघायुधा ॥ ८ ॥

सौम्या सौम्यतराशेषसौम्येभ्यस्त्वतिसुन्दरी ।
परापराणां परमा त्वमेव परमेश्वरी ॥ ९ ॥

5. Thou art the Supreme Knowledge, Mâyâ, intellect, memory, delusion and the great prowess of the gods as well as of the demons.

6. Thou art the cause of everything, of the three Gunas, Thou art the night of the great dissolution, Thou art the night of Brahmâ, as also the terrible night of ignorance.

7. Thou art Lakshmi, Thou art the Supreme Goddess, Thou art bashfulness, Thou art the determinative faculty, modesty, nourishment, contentment as also peace and forgiveness.

8. Thou wieldest a terrible sword, a trident, a mace, a Chakra, a conch, a bow and an arrow and the weapons called Bhushundi and Parigha.

9. Thou art handsome, more charming, Thou art more beautiful than all the lovely objects ; Thou art the ruler of Brahmâ, Indra and others, Thou art the great power that binds down, as it were, the Paramâtman as the Jiva.

यच्च किञ्चित् कचिद्वस्तु सदसद्वाखिलात्मिके ।
तस्य सर्वस्य या शक्तिः सा त्वं किं स्तूयसे तदा ॥ १० ॥

यया त्वया जगत्स्रष्टा जगत्पातात्ति यो जगत् ।
सोऽपि निद्रावशं नीतः कस्त्वां स्तोतुमिहेश्वरः ॥ ११ ॥

विष्णुः शरीरग्रहणमहमीशान एव च ।
कारितास्ते यतोऽतस्त्वां कः स्तोतुं शक्तिमान्
भवेत् ॥ १२ ॥

10. O Thou Self of everything, of whatever thing existing at whatever place or time, whether cause or effect, Thou art the power behind that; how canst Thou be praised?

11. Who can praise Thee when even Vishnu, the Lord by whom this world is created, sustained and destroyed, is brought under the sway of sleep by Thee?

12. When even Vishnu, myself (Brahmâ) and Shiva have been brought into embodied existence by Thee, who is there (in this world) capable of singing Thy praise?

—*Brahmâ's prayer in the Chandi*

महालक्ष्म्यष्टकस्तोत्रम् ।

नमस्तेऽस्तु महामाये श्रीपीठे सुरपूजिते ।
शङ्खचक्रगदाहस्ते महालक्ष्मि नमोऽस्तु ते ॥ १ ॥

नमस्ते गरुडारूढे कोलासुरभयङ्करि ।
सर्वपापहरे देवि महालक्ष्मि नमोऽस्तु ते ॥ २ ॥

सर्वज्ञे सर्ववरदे सर्वदुष्टभयङ्करि ।
सर्वदुःखहरे देवि महालक्ष्मि नमोऽस्तु ते ॥ ३ ॥

सिद्धिबुद्धिप्रदे देवि भुक्तिमुक्तिप्रदायिनि ।
मन्त्रमूर्ते सदा देवि महालक्ष्मि नमोऽस्तु ते ॥ ४ ॥

आद्यन्तरहिते देवि आद्यशक्ते महेश्वरि ।
योगजे योगसम्भूते महालक्ष्मि नमोऽस्तु ते ॥ ५ ॥

स्थूलसूक्ष्ममहारौद्रे महाशक्ते महोदये ।
महापापहरे देवि महालक्ष्मि नमोऽस्तु ते ॥ ६ ॥

A HYMN TO MAHALAKSHMI

1. O Mahâmâyâ, abode of fortune, who art worshipped by the Devas, I salute Thee ; O Mahâlakshmi, wielder of conch, disc and mace, obeisance to Thee.

2. My salutations to Thee, who ridest the Garuda and art a terror to Asura Kola ; O Devi Mahâlakshmi, remover of all miseries, my obeisance to Thee.

3. O Devi Mahâlakshmi, who knowest all, giver of all boons, a terror to all the wicked, remover of all sorrow, obeisance to Thee.

4. O Devi, giver of intelligence and success and of worldly enjoyment and liberation (as well), Thou hast always the mystic symbols (Mantras) as Thy form, O Mahâlakshmi, obeisance to Thee.

5. O Devi, Maheshvari, without a beginning or an end, O Primeval Energy, born of Yoga, O Mahâlakshmi, obeisance to Thee.

6. O Mahâlakshmi, who art both gross and subtle, most terrible, great power, great prosperity and great remover of all sins, obeisance to Thee.

पद्मासनस्थिते देवि परब्रह्मस्वरूपिणि ।
परमेशि जगन्मातर्महालक्ष्मि नमोऽस्तु ते ॥ ७ ॥

श्वेताम्बरधरे देवि नानालङ्कारभूषिते ।
जगत्स्थिते जगन्मातर्महालक्ष्मि नमोऽस्तु ते ॥ ८ ॥

महालक्ष्म्यष्टकस्तोत्रं यः पठेद्भक्तिमान् नरः ।
सर्वसिद्धिमवाप्नोति महालक्ष्मीप्रसादतः ॥ ९ ॥

7. O Devi, seated on the lotus, who art the Supreme Brahman, the great Lord and Mother of the universe, O Mahâlakshmi, obeisance to Thee.

8. O Devi, robed in white garments and decked with various kinds of ornaments, Thou art the mother of the universe and its support, O Mahâlakshmi, obeisance to Thee.

9. Whoever with devotion reads this hymn to Mahâlakshmi, composed in eight stanzas, attains all success through the Grace of Mahâlakshmi.

—*Padma Purâna*

सरस्वतीस्तोत्रम् ।

श्वेतपद्मासना देवी श्वेतपुष्पोपशोभिता ।
श्वेताम्बरधरा नित्या श्वेतगन्धानुलेपना ॥ १ ॥

श्वेताक्षसूत्रहस्ता च श्वेतचन्दनचर्चिता ।
श्वेतवीणाधरा शुभ्रा श्वेतालङ्कारभूषिता ॥ २ ॥

वन्दिता सिद्धगन्धर्वैरर्चिता सुरदानवैः ।
पूजिता मुनिभिः सर्वैऋर्षिभिः स्तूयते सदा ॥ ३ ॥

स्तोत्रेणानेन तां देवीं जगद्धात्री सरस्वतीम् ।
ये स्मरन्ति त्रिसन्ध्यायां सर्वां विद्यां लभन्ते ते ॥४॥

A HYMN TO SARASWATI

Devi Saraswati, the protectress of the universe, seated on a white lotus and adorned with white flowers, wears a white apparel; the Eternal One is besmeared with white sweet scented pastes and has a white rosary in Her hands, is anointed with white sandal paste and holds a white Vinâ (musical instrument); the white coloured One is adorned with white jewels, to Her Siddhas (a class of celestial beings), Gandharvas, gods and demons offer their salutations as also the sages, and Her praise the Rishis always sing. He who chants this hymn to Devi Saraswati, the sustainer of the universe, at dawn, noon and at dusk attains all knowledge.

—*Padma Purâna*

श्रीरामकृष्णस्तोत्रम् ।

ॐ ह्रीं ऋतं त्वमचलो गुणजित् गुणेड्यः
नक्तन्दिवं सकरुणं तव पादपद्मम् ।
मोहङ्कषं बहुकृतं न भजे यतोऽहं
तस्मात्त्वमेव शरणं मम दीनबन्धो ॥ १ ॥

भक्तिर्भगश्च भजनं भवभेदकारि
गच्छन्त्यलं सुविपुलं गमनाय तत्वम् ।
वक्त्रोद्धृतन्तु हृदि मे न च भाति किञ्चि-
त्तस्मात्त्वमेव शरणं मम दीनबन्धो ॥ २ ॥

तेजस्तरन्ति तरसा त्वयि तृप्ततृष्णाः
रागे कृते ऋतपथे त्वयि रामकृष्णे ।
मर्त्यामृतं तव पदं मरणोर्मिनाशं
तस्मात्त्वमेव शरणं मम दीनबन्धो ॥ ३ ॥

A HYMN TO SRI RAMAKRISHNA

1. Om ! Hring ! Thou art the True, the Imperturbable One, transcending the three Gunas and yet adored for Thy virtues ! Inasmuch as I do not worship day and night with yearning Thy compassionate lotus feet which destroy all ignorance, therefore, O Thou friend of the lowly, Thou art my only refuge.

2. Spiritual powers, reverence and worship which put an end to this cycle of birth and death are enough indeed to lead to the greatest Truth. But this while finding utterance through the mouth is not at all being brought home to my heart. Therefore, O Thou friend of the lowly, Thou art my only refuge.

3. If devotion is directed to Thee, O Rámakrishna, the way of Divine Truth, then with desires all fulfilled in Thee, they forthwith cross over this sea of Rajas ; for Thy feet are like nectar to the mortals, quelling the waves of death. Therefore, O Thou friend of the lowly, Thou art my only refuge.

कृत्यं करोति कलुषं कुहकान्तकारि
ष्णान्तं शिवं सुविमलं तव नाम नाथ।
यस्माद्हं त्वशरणो जगदेकगम्य
तस्मात्त्वमेव शरणं मम दीनबन्धो ॥ ४ ॥

4. O Thou dispeller of illusion, Thy name, ending in "shna," pure and auspicious, converts sinfulness to purity. Because, O Thou the only goal of all beings, shelter have I none, Thou art, O friend of the lowly, my only refuge.

—*Swâmi Vivekânanda*

श्रीरामकृष्णस्तोत्रम् ।

आचण्डालाप्रतिहतरयो यस्य प्रेमप्रवाहः
लोकातीतोऽप्यहह न जहौ लोककल्याणमार्गम् ।
त्रैलोक्येऽप्यप्रतिममहिमा जानकीप्राणबन्धः
भक्त्या ज्ञानं वृतवरवपुः सीतया यो हि रामः ॥ १ ॥

स्तब्धीकृत्य प्रलयकलितम्वाहवोत्थं महान्तं
हित्वा रात्रिं प्रकृतिसहजामन्धतामिस्रमिश्राम् ।
गीतं शान्तं मधुरमपि यः सिंहनादं जगर्ज
सोऽयं जातः प्रथितपुरुषो रामकृष्णस्त्विदानीम् ॥ २ ॥

शक्तिसमुद्रसमुत्थतरङ्गं
दर्शितप्रेमविजृम्भितरङ्गं ।
संशयराक्षसनाशमहास्त्रं
यामि गुरुं शरणं भववैद्यं ॥ ३ ॥

A HYMN TO SRI RAMAKRISHNA

1. He who was Sri Rama, whose stream of love flowed with resistless might even to the Chandâla (the outcast) ; Oh, who ever was engaged in doing good to the world though super-human by nature, whose renown there is none to equal in the three worlds, Sitâ's beloved, whose body of Knowledge Supreme was covered by devotion sweet in the form of Sitâ ;

2. He who quelled the noise, terrible like that at the time of destruction, arising from the battle (Kurukshetra), who destroyed the terrible yet natural night of ignorance (of Arjuna) and who roared out the Gita sweet and appeasing ;

That renowned soul is born now as Sri Ramakrishna.

3. I surrender myself to my Guru the physician for the malady of Samsâra (relative existence), who is, as it were, a wave rising in the ocean of Shakti (Power), who has shown various sports of Love Divine, and who is the weapon to destroy the demon of doubt.

अद्वयतत्त्वसमाहितचित्तं
प्रोज्ज्वलभक्तिपटावृतवृत्तं ।
कर्मकलेबरमद्भुतचेष्टं
यामि गुरुं शरणं भववैद्यं ॥ ४ ॥

नरदेव देव जय जय नरदेव ॥

4. I surrender myself to my Guru the Man-God, the physician for the malady of this Samsâra (relative existence), whose mind ever dwelt on the non-dualistic Truth, whose personality was covered by the cloth of Supreme Devotion, who was ever active (for the good of humanity) and whose actions were all super-human. May His name be ever victorious !

—*Swâmi Vivekânanda*

श्रीरामकृष्णाष्टकम् ।

विश्वस्य धाता पुरुषस्त्वमाद्यो-
ऽव्यक्तेन रूपेण ततं त्वयेदं ।
हे रामकृष्ण त्वयि भक्तिहीने
कृपाकटाक्षं कुरु देव नित्यं ॥ १ ॥

त्वं पासि विश्वं सृजसि त्वमेव
त्वमादिदेवो विनिहंसि सर्वं ।
हे रामकृष्ण त्वयि भक्तिहीने
कृपाकटाक्षं कुरु देव नित्यं ॥ २ ॥

मायां समाश्रित्य करोषि लीलाम्
भक्तान् समुद्धर्त्तुमनन्तमूर्तिः ।
हे रामकृष्ण त्वयि भक्तिहीने
कृपाकटाक्षं कुरु देव नित्यं ॥ ३ ॥

A HYMN TO SRI RAMAKRISHNA

1. Thou art the first cause
   The Lord as well ;
   Pervading all Thou art,
   Thy state none can tell.
   O Ramakrishna ! ever cast Thy
   glance of grace
   On him, who hath not devotion's trace.

2. Thou, the primeval Lord,
   Thine equal there's none ;
   Creator of all thou art,
   Protector, Destroyer, still in one.
   O Ramakrishna ! ever cast Thy
   glance of grace
   On him, who hath not devotion's trace.

3. Thou playest Thy sport,
   Thine loving souls to free,
   Under Mâyâ's "mystic veil"
   In many a form Thou holdest Thee.
   O Ramakrishna ! ever cast Thy
   glance of grace
   On him, who hath not devotion's
   trace.

विधृत्य रूपं नरवत्त्वया वै
विज्ञापितो धर्म इहातिगुह्यः ।
हे रामकृष्ण त्वयि भक्तिहीने
कृपाकटाक्षं कुरु देव नित्यं ॥ ४ ॥

तपोऽथ ते त्यागमदृष्टपूर्वं
दृष्ट्वा नमस्यन्ति कथं न विज्ञाः ।
हे रामकृष्ण त्वयि भक्तिहीने
कृपाकटाक्षं कुरु देव नित्यं ॥ ५ ॥

श्रुत्वाऽत्र ते नाम भवन्ति भक्ताः
दृष्ट्वा वयं तन्नतु भक्तियुक्ताः ।
हे रामकृष्ण त्वयि भक्तिहीने
कृपाकटाक्षं कुरु देव नित्यं ॥ ६ ॥

4. Like a man in form
   Down the earth comest Thou,
   To speak the secret
   Words of Truth in religion how !
   O Ramakrishna ! ever cast Thy
   glance of grace
   On him, who hath not devotion's
   trace.

5. Thy penance, unforeseen
   Sacrifice there's none to parallel,
   Inspire the wise
   To salute Thee,—why not, tell ?
   O Ramakrishna ! ever cast Thy
   glance of grace
   On him, who hath not devotion's
   trace.

6. Verily Thy name
   Maketh devotee of Thee,
   We still lack
   In love even though we see.
   O Ramakrishna ! ever cast Thy
   glance of grace
   On him, who hath not devotion's
   trace.

सत्यं विभं शान्तमनादिरूपं
प्रसादये त्वामजमन्तशून्यं।
हे रामकृष्ण त्वयि भक्तिहीने
कृपाकटाक्षं कुरु देव नित्यं ॥ ७ ॥

जानामि तत्त्वं न हि देशिकेन्द्रं
किंवा स्वरूपं कथमेव भावं।
हे रामकृष्ण त्वयि भक्तिहीने
कृपाकटाक्षं कुरु देव नित्यं ॥ ८ ॥

7. Omnipotent Thou art !
Truth, peace, beginning Thou hast none.
O Birthless and deathless
All we pray Thy compassion.
O Ramakrishna ! ever cast Thy glance of grace
On him, who hath not devotion's trace.

8. What art Thou ?
We know not, the "Greatest Teacher,"
What Thy measure,
The depth of wisdom or nature.
O Ramakrishna ! ever cast Thy glance of grace
On him, who hath not devotion's trace.

—*Swâmi Abhedânanda*

श्रीरामकृष्णाष्टकम् ।

ॐ विशुद्धविज्ञानमगाधसौख्यं
विश्वस्य बीजं करुणापयोधिः ।
अनाद्यनन्तं प्रकृतेः परस्तात्
तत्तत्त्वमेकं भुवि रामकृष्णः ॥ १ ॥

न नेति भीत्या श्रुतयो वदन्ति
वदन्ति साक्षान्न च यं कदाचित् ।
चिदेकरूपो शिव ईश्वराणां
महेश्वरोऽसौ भुवि रामकृष्णः ॥ २ ॥

यं नित्यमानन्दमनन्तमेकं
शिवेति नाम्ना श्रुतयो गृणन्ति ।
तस्यावतारो नररूपधारी
कृपासुधाब्धिर्भुवि रामकृष्णः ॥ ३ ॥

विज्ञानपीयूषनिमग्नमूर्तिः
पस्पर्श यान् यान् दयया करेण ।

A HYMN TO SRI RAMAKRISHNA

1. That pure Knowledge and unfathomable Bliss,—the origin of the universe, the Ocean of Mercy, without beginning and end, and beyond Prakriti—that one Supreme Principle is manifest on earth as Sri Ramakrishna.

2. That which the Shrutis, through fear, describe as 'not this,' 'not this,' but never in a direct way; whose only form is the Chit (Intelligence Absolute); That which is Good, the Supreme Ruler of rulers,—That is manifest on earth as Sri Ramakrishna.

3. That which the Shrutis praise under the name of Shiva; which is eternal, infinite, the One without a second, and Bliss Absolute;—an Incarnation of That on earth, in human form, is Sri Ramakrishna, the Ocean of Mercy.

4. Whoever in this world were blessed with a gracious touch of the hand of Sri Ramakrishna who had drunk deep of the

ते कामिनीकाञ्चनरिक्तचित्ताः
सद्यो बभूवुर्भुवि रामकृष्णाः ॥ ४ ॥

प्रेमाब्धिगम्भीरतरङ्गभङ्गै-
रान्दोलितो यो भगवद्विलीनः ।
भक्तिर्विशुद्धा स्वयमाविरासीत्
पुंविग्रहोऽहो भुवि रामकृष्णाः ॥ ५ ॥

तमद्भुतं कञ्चिदचिन्त्यशक्तिं
वन्दे प्रशान्तं परिपूर्णबोधम् ।
ज्ञानस्य भक्तेश्च विशुद्धमूर्तिं
द्विमूर्तिमेकं भुवि रामकृष्णाः ॥ ६ ॥

nectar of Realisation, at once had their minds freed from the attachment to lust and gold.

5. Who, though merged in God, was moved by the heaving waves of the deep ocean of love, who is Pure Bhakti herself appearing on earth in a masculine body,—Oh, Such indeed is Śri Ramakrishna !

6. My salutations to Sri Ramakrishna, that wonderful Power Inscrutable, calm, the essence of infinite Illumination, the immaculate embodiment of Jnâna and Bhakti—the union on earth of these two in one.

—*Pramadâdâs Mitra*

श्रीरामकृष्णस्तोत्रम् ।

लीलार्थमाच्छादितनित्यमूर्ति-
यंगे युगेऽभूद् भुवि योऽवतीर्णः ।
कामारखाते क्षुदिरामधाम्नि
पश्यन्तु तं बालकमद्य जातम् ॥ १ ॥

शीतद्युतौ शुक्लकलायुगस्थे
दिक्षु प्रसन्नासु च सौम्यवारे ।
सिन्ध्वाशुगाद्रीन्दुमिते शकाब्दे
यः प्रादुरासीज्जयतीश्वरोऽसौ ॥ २ ॥

हित्वा महैश्वर्यमुदग्रलीलं
माधुर्यसान्द्रं श्रित आत्मभावम् ।
कैवल्यरत्नं वितरन् समन्ता-
ज्जातस्त्विदानीं भुवि रामकृष्णः ॥ ३ ॥

रामस्य कृष्णस्य च विग्रहो यो
बाल्ये सुकेली रुचिरं ननर्त ।
प्राग्जन्मसंसिद्धविरागवृत्ति-
र्नामानुरक्तो विषयेष्वरक्तः ॥ ४ ॥

A HYMN TO SRI RAMAKRISHNA

1. Let them behold Him—who with His eternal Form hidden for the sake of Lilâ (Divine sport), incarnated Himself on earth from age to age,—born as a baby, this day, in the abode of Kshudirâm at Kamarpukur !

2. May victory be to Him, the Lord who was born when the quarters were propitious, when the moon was on the second digit in the bright half of the month, on Wednesday, in the year 1756 of the Shaka Era !

3. Laying aside the great sovereignty consisting of the exalted sports of His Divinity in heaven, and betaking Himself to His real essence full of sweetness, Ramakrishna is now born on earth to distribute the treasure of Kaivalya (final emancipation) all around.

4. He, who is Râma and Krishna, in another form, who, master of mirth, regaled everyone by His sweet dances in childhood, who even before birth was perfect in renunciation, who was devoted to the singing of the name of God, and was averse to sense-enjoyments,

ससोदरः प्राप्य च दक्षिणेश्वरं
लोकानुशिक्षाव्रतमास्थितो मुदा ।
मुक्तिप्रसादां भवतारिणीं हि ता-
मुद्बोधयामास जगद्धितेच्छया ॥ ५ ॥

त्यक्त्वातिदूरं कनकञ्च कामिनीं
रराज योऽसावकलङ्कचन्द्रवत् ।
लीलां समागम्य च नाकलोकत-
श्चकार भूधर्मसमन्वयाय वै ॥ ६ ॥

सञ्चार्य शक्तिं निजसेवकेषु
चापाङ्गभङ्ग्या भवतापहारी ।
यः प्रेरयामास विधूतपापान्
सिंहोपमेयान् दशदिक्षु शिष्यान् ॥ ७ ॥

स्थिरासनं यस्य श्रीदक्षिणेश्वरः
प्रसादधन्यश्च बेलूड़मन्दिरम् ।
वेदान्तसिद्धान्तितब्रह्मतत्त्वकं
हस्ते स्थितं चामलकं नु यस्य भोः ॥ ८ ॥

5. Coming to Dakshineshwar with His brother, and embracing, with joy, the vow of illumining humanity, He through the desire of doing good to the world, quickened the image Bhavatârini,[1] whose favour is Mukti, into a living Presence.

6. He who, throwing far, far away, all ideas of lust and gold, shone as the spotless moon, and descending from the spheres of heaven incarnated Himself, verily, to establish the harmony of all religions on earth ;

7. He, who was potent to destroy the misery of life even with a mere wink of His eye, who having transmitted His spirituality to His own disciples sent them in all directions, —purged of all taint, as lions among men ;

8. He, whose permanent seat is the holy Dakshineshwar, and by whose favour the temple of Belur is consecrated, to whom the Supreme Truth of Brahman Itself, as arrived at by the Vedânta, was, verily, as much a matter of direct perception as the proverbial myrobalan in the palm of one's hand ;

1. The image of the Mother at the Dakshineshwar Temple.

तद्रामकृष्णस्य शुभांघ्रिपङ्कजे
भक्तद्विरेफोन्मदमत्तझंकृते ।
गीर्वाणगन्धर्वगणेन्द्रसेविते
अहैतुकीं भक्तिमयञ्च याचते ॥ ९ ॥

श्रीरामकृष्णांघ्रिशुभाब्जयोर्मे
भृङ्गायतां चित् मकरन्दलिप्सु ।
स यच्छतूद्यन् भवभीमसिन्धोः
सुधानिधिः शान्तिसुधां सदेन्दुम् ॥ १० ॥

9. At the holy lotus feet of that Ramakrishna, resonant with the rapturous hum of joy-intoxicated black-bee-like Bhaktas, and worshipped by the Lord of Devas and Gandharvas and Ganas, I crave that pure disinterested Bhakti.

10. May my mind, thirsting for honey, be a bee at the holy lotus feet of Sri Ramakrishna. May He, the Ocean of Immortality, who raised Himself above the dread sea of the world, constantly confer on Indu[1] the nectar of Peace.

—*Sarat Chandra Devasharman*

1. A pseudonym assumed by the writer.

श्रीसारदादेवीध्यानम् ।

ध्यायेद्हृत्कमलमध्ये हेमवर्णां सुखासनां ।
आलुलायितकेशार्द्धवक्षस्थलाभिमण्डितां ॥ १ ॥

श्वेतवस्त्रावृतार्द्धाङ्गां हेमालङ्कारभूषितां ।
स्वक्रोडन्यस्तहस्ताञ्च द्विभुजां स्थिरलोचनां ॥ २ ॥

प्रसन्नवदनां जीवदुःखगलितचेतसां
शुभ्रज्योतिर्मयीं देवीं वरदां सर्वमङ्गलां ॥ ३ ॥

रामकृष्णगतप्राणां तन्नामश्रवणप्रियां ।
तद्भावरञ्जिताकारां विश्वमातृस्वरूपिणीं ॥ ४ ॥

स्नेहमयीं शिवां शान्तां भक्तिमुक्तिप्रदायिनीं ।
सर्वजीवत्राणकर्त्रीं सारदां ज्ञानदायिनीं ॥ ५ ॥

A MEDITATION ON SRI SARADA DEVI

1. Sri Sâradâ Devi, the grantor of all Knowledge, of golden hue, sitting at ease with her hair dishevelled falling on half of her breast ;

2 Dressed in white cloth, adorned with gold ornaments, with two arms and fixed eyes, and her hands resting on her lap ;

3. Ever having a contented or pleased look and her heart melting at the miseries of creatures (Jivas), full of resplendent light, the Effulgent One who ever grants boons, and is ever auspicious ;

4. Whose soul is dedicated to Sri Ramakrishna, who is fond of hearing His name, the embodiment, as it were, of His thoughts, and who is the Mother of the universe ;

5. Full of affection, the Auspicious One, ever calm, the grantor of Bhakti (devotion) and Mukti (liberation), and the protectress of all creatures ;

Thus should one meditate on her (Devi Sâradâ) in the lotus of one's heart.

—*Swâmi Abhedânanda*

श्रीसारदाष्टकम् ।

प्रकृतिं परमामभयां वरदां
नररूपधरां जनतापहरां ।
शरणागतसेवकतोषकरीं
प्रणमामि परां जननीं जगताम् ॥ १ ॥

गुणहीनसुतानपराधयुतान्
कृपयाद्य समुद्धर मोहगतान् ।
तरणीं भवसागरपारकरीं
प्रणमामि परां जननीं जगताम् ॥ २ ॥

विषयं कुसुमं परिहृत्य सदा
चरणाम्बुरुहामृतशान्तिसुधां ।
पिब भृङ्गमनो भवरोगहरां
प्रणमामि परां जननीं जगताम् ॥ ३ ॥

A HYMN TO THE HOLY MOTHER

1: O Prakriti Supreme in human form !
Bestower of boon and bliss !
Distress of souls removest Thou,
And grantest them content and peace.
Thy servants who surrender all to Thee
Thou makest them contented and free.
O Great Mother of the world,
Be my salutations ever to Thee.

2. Through mercy do Thou this day save
Thy sons bound in Maya's chain,
Who have virtue none to say,
Full of crimes and ever vain.
O Thou art the only ship,
To ferry across the earthly sea !
O Great Mother of the world,
Be my salutations ever to Thee.

3. Renounce, my mind-bee !
The sense-flowers of the earth,
Drink the nectar of "Lotus-feet,"
Enjoy, thus, in peace and mirth.
In charm of Delusion,
Then, shalt thou cease to be.
O Great Mother of the world,
Be my salutations ever to Thee.

कृपां कुरु महादेवि सुतेषु प्रणतेषु च
चरणाश्रयदानेन कृपामयि नमोऽस्तु ते ॥ ४ ॥

लज्जापटावृते नित्यं सारदे ज्ञानदायिके
पापेभ्यो नः सदा रक्ष कृपामयि नमोऽस्तु ते ॥ ५ ॥

रामकृष्णगतप्राणां तन्नामश्रवणप्रियां
तद्भावरञ्जिताकारां प्रणमामि मुहुर्मुहुः ॥ ६ ॥

पवित्रं चरितं यस्याः पवित्रं जीवनं तथा
पवित्रतास्वरूपिण्यै तस्यै कुर्मो नमोनमः ॥ ७ ॥

देवीं प्रसन्नां प्रणतार्तिहन्त्रीं
योगीन्द्रपूज्यां युगधर्मपात्रीं ।
तां सारदां भक्तिविज्ञानदात्रीं
दयास्वरूपां प्रणमामि नित्यं ॥ ८ ॥

4. Pity, please, O Great Mother !
Thy sons bowing to Thee anon,
Grant them refuge at Thy feet,
O Merciful One, salutations to Thee.

5. O Sâradâ, Gracious Mother !
Giver of wisdom, in "modest veil,"
Protect us, please, I salute Thee,
Ever since from sin and ail.

6. Thy heart to Ramakrishna doth remain,
To hear His name is joy to Thee,
O Embodiment of His thought alone,
I salute Thee over, over again.

7. Noble Thou hast a character,
Pure is Thy life divine ;
Ever we bow to Thee, O Mother,
Thou incarnate, Purity fine !

8. O Sâradâ, Goddess propitious
Killer of misery in souls resigned,
Saviour of religion in every age,
By Yogindra worshipped, O Mother kind,
Givest Love and Wisdom Thou,
Grace incarnate ! to Thee I bow.

स्नेहेन बध्नासि मनोऽस्मदीयं
दोषानशेषान् सगुणीकरोषि ।
अहेतुना नो दयसे सदोषान्
स्वाङ्के गृहीत्वा यदिदं विचित्रम् ॥ ९ ॥

प्रसीद मातर्विनयेन याचे
नित्यं भव स्नेहवती सुतेषु ।
प्रेमैकबिन्दु' चिरदग्धचित्ते
विषिञ्च चित्तं कुरु नः सुशान्तम् ॥ १० ॥

जननीं सारदां देवीं रामकृष्णं जगद्गुरुं
पादपद्मे तयोः श्रित्वा प्रणमामि मुहुर्मुहुः ॥ ११ ॥

9. Through tie of 'Love' divine
   Bound Thou hast the heart of ours ;
 Granting e'er Thy lap benign,
   O Wonder ! how Thy mercy showers !
 By grace hast Thou made us holy,
   To virtue changed our endless folly.

10. Be loving and gracious to Thy sons,
   O Mother ! I humbly beseech,
 Sprinkle in their hearts arid,
   A drop of love, to enjoy peace !

11. O Ramakrishna, the Teacher of all,
   And Mother Sârada, Goddess divine !
 In bosom holding your Lotus Feet,
   Salutations to both e'er be of mine.

—*Swâmi Abhedânanda*

विवेकानन्दपंचकं ।

अनित्यदृश्येषु विविच्य नित्यम्
तस्मिन् समाधत्त इह स्म लीलया ।
विवेकवैराग्यविशुद्धचित्तम्
योऽसौ विवेकी तमहं नमामि ॥ १ ॥

विवेकजानन्दनिमग्नचित्तम्
विवेकदानैकविनोदशीलम् ।
विवेकभासा कमनीयकान्तिम्
विवेकिनं तं सततं नमामि ॥ २ ॥

ऋतञ्च विज्ञानमधिश्रयत् यत्
निरन्तरं चादिमध्यान्तहीनम् ।
सुखं सुरूपं प्रकरोति यस्य
आनन्दमूर्तिं तमहं नमामि ॥ ३ ॥

सूर्यो यथान्धं हि तमो निहन्ति
विष्णुर्यथा दुष्टजनान् छिनत्ति ।
तथैव यस्याखिलनेत्रलोभम्
रूपं त्रितापं विमुखीकरोति ॥ ४ ॥

A HYMN TO VIVEKANANDA

1. To him who sifting out the Eternal from the transitory phenomena of this world, made it his sport to concentrate thereon his mind, purified by discrimination and renunciation,—to that discriminating soul I salute.

2. To him whose mind was immersed in the bliss that comes of discrimination, whose nature delighted solely in kindling discrimination (in others), and whose beauty was made winsome by the glow of discrimination,—to that discriminating soul my salutations ever go.

3. To him whose graceful form, truth and knowledge made their abode, and which imparts a joy incessant, without beginning or end,—to that embodiment of bliss I salute.

4. Verily as the sun dispels the intense darkness, as the Lord Vishnu destroys the wicked ones,—in exactly the same manner, whose handsome appearance, the cynosure of all eyes, drives away the threefold misery of life,—

तं देशिकेन्द्रं परमं पवित्रम्
विश्वस्य पालं मधुरं यतीन्द्रम् ।
हिताय नृणां नरमूर्तिमन्तम्
"विवेक-आनन्द" महं नमामि ॥ ५ ॥

नमः श्रीयतिराजाय विवेकानन्दसूरये ।
सच्चित्सुखस्वरूपाय स्वामिने तापहारिणे ॥

5. To that Teacher of teachers, supremely pure, the guardian of the world, the sweet one, the prince of Yogins, who took up the human form for the good of mankind—to that Vivekânanda, I prostrate myself.

Salutation to that king of renouncers and controller of passions, the sage, Vivekânanda, who is Sachchidânanda (Existence, Knowledge and Bliss Absolute) Itself, the spiritual preceptor, the remover of distress !

—*Swâmi Râmakrishnânanda*

श्रीविवेकानन्दरहस्यदशकं ।

युगधर्मस्य वैचित्र्यं देशकालविवर्तनं ।
लोकानां रुचिभेदश्च भावशिक्षाविपर्ययं ॥ १ ॥

योऽनुपमस्ववृत्तेषु दर्शयितुमिह स्फुटं
लोकशिक्षानुकूलत्वात् कृत्स्नभावानुभावकः ॥ २ ॥

कदाचिन्नास्तिकोऽभूद्द वा कदाचित् संशयाकुलः ।
क्वचित् तार्किकशूरेन्द्रः क्वचिद्वा ब्राह्मसाधकः ॥ ३ ॥

नानाविरुद्धभावानामाश्रयो भूतनाथवत् ।
कोऽपि जयति सोऽद्भुतः परमाद्भुतवृत्तधृक् ॥ ४ ॥

यथा भक्त्यवतारोऽपि लीलावैचित्र्यसिद्धये ।
लोकशिक्षणसौकर्यात् विलंघ्य भक्तिसाधनं ॥ ५ ॥

क्वचिदभूच्छ्रीचैतन्यः कुशलः शुष्कतार्किकः ।
कदाचिद् वैष्णवद्वेष्टा भक्तोपहासतत्परः ॥ ६ ॥

नानाविरुद्धभावाच्च वैचित्र्यात् यस्तथा भुवि ।
अवराणां सुदुर्ज्ञेयः रहस्यमिव विद्यते ॥ ७ ॥

A HYMN TO SRI VIVEKANANDA

1-4. Glory unto the wonderful one, the embodiment of all ideas, with the most wonderful turns of temperament, the manifestor of many different contradictory qualities, like Bhutanâtha—who reflected vividly in his peerless character the many-sidedness of the age (Yuga Dharma) due to the influence of the Time-spirit and the changed tastes of the people brought on by the transformation of ideas and education, in order to teach easily humanity at large and who as a consequence sometimes played a sceptical enquirer, sometimes an equipped and fearless logician, sometimes afflicted with doubts, while at other times a Brâhmo.

5-8. He whose personality, owing to its embodying different contradictory qualities and diverse manners, has been a complicated phenomenon to the fool and even hardly comprehensible to the wise, because of the unprecedentedness and incomparability of his personality—just as Sri Chaitanya, though himself Bhakti incarnate, sometimes transcended the Bhakti state, and acted as an

अतुल्यत्वादपूर्वत्वाद् धीराणामपि दुर्गमः ।
स महाकुहकी कोऽपि कुहकं नोऽपसर्पतु ॥ ८ ॥

यं जज्ञौ केवलं सम्यक् श्रीदक्षिणेश्वरेश्वरः ।
विचार्यते किमस्माभिस्तस्य गौरवलाघवे ॥ ९ ॥

ततोऽद्य वादसन्देहौ त्यक्त्वा जन्मतिथौ प्रभोः ।
भज शिवं नरेन्द्रं तं तथा कृतार्थतां व्रज ॥ १० ॥

astute dry logician, or as an antagonist to the Vaishnavas and sometimes as a mocker of the devotees, in order to show forth his multiform Lilâs and for the facility of imparting instruction,—may that seer-magician dispel our delusion.

9. Who is to measure the greatness or littleness of one, whom the Lord of Dakshineswar alone did fully appreciate !

10. Worship, therefore, that Shiva-Narendra on this birthday of the Lord, casting aside doubt and debate, and be blessed thereby.

—*Râdhâraman Nandy*

मूर्तमहेश्वरगीतिस्तोत्रम् । *

मूर्तमहेश्वरमुज्ज्वलभास्करमिष्टममरनरवन्द्यम् ।
वन्दे वेदतनुमुज्झितगर्हितकाञ्चनकामिनीबन्धम् ॥
कोटिभानुकरदीप्तसिंहमहो कटितटकौपीनवन्तम्
अभीरभीहुंकारनादितदिङ्मुखप्रचण्डताण्डवनृत्यम्
भुक्तिमुक्तिकृपाकटाक्षापेक्षणमघदलविदलनदक्षम्
बालचन्द्रधरमिन्दुवन्द्यमिह नौमि गुरुविवेकानन्दम् ॥

* This can also be sung in Chhâyâ Khâmbâj tune (Râga) and Kavâli timing (Tâla).

A HYMN TO VIVEKANANDA

I bow to Vivekânanda, my spiritual guide, my obejct of worship, who is Lord Shiva incarnate, resplendent like the bright sun, adored (alike) by men and gods, the embodiment of the Vedas, who has completely overcome the bondage of the much-censured lust and gold, the lion (among men) brilliant with the rays of a million suns, who has nothing but the (Sannyâsin's) loin-cloth on, who is dancing the violent dance (of Shiva) reverberating the quarters with the impassioned cry of "fear not, fear not," a mere glance of whose eyes is enough to impart both enjoyment and liberation, who tramples with ease the myriad hordes of vice, who is the veritable Shiva with the crescent moon on the forehead, and who is worshipped by Indu.[1]

—*Sarat Chandra Devasharman*

1. A pseudonym assumed by the composer.

द्वादशपंजरिकास्तोत्रम् ।

मूढ जहीहि धनागमतृष्णां कुरु सद्बुद्धिं मनसि
वितृष्णाम् ।
यल्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय
चित्तम् ॥ १ ॥

अर्थमनर्थं भावय नित्यं नास्ति ततः सुखलेशः
सत्यम् ।
पुत्रादपि धनभाजां भीतिः सर्वत्रैषा विहिता
नीतिः ॥ २ ॥

का ते कांता कस्ते पुत्रः संसारोऽयमतीव विचित्रः ।
कस्य त्वं कः कुत आयातस्तत्त्वं चिंतय यदिदं
भ्रातः ॥ ३ ॥

मा कुरु धनजनयौवनगर्वं हरति निमेषात् कालः
सर्वम् ।
मायामयमिदमखिलं हित्वा ब्रह्मपदं त्वं प्रविश
विदित्वा ॥ ४ ॥

A HYMN IN TWELVE COUPLETS

1. O Fool, give up the desire for wealth, be discriminative and cultivate dispassion in thy mind. Be contented with what little wealth thou earnest by thine own efforts.

2. Know ever that wealth is the root-cause of all evil, in truth there is not the least trace of happiness in it. To the rich there is fear even from their sons, this is the usual state of affairs everywhere.

3. Who is thy wife, who thy son? This world is extremely wonderful. Who art thou, and whose; whence hast thou come? O brother, think on such subjects as these.

4. Do not boast of thy men and wealth or youth; the all-devouring Time takes all these away in a trice. Having renounced all these unreal things, realise Brahman and get merged in It.

कामं क्रोधं मोहं लोभं त्यक्त्वात्मानं भावय
कोऽहम् ।
आत्मज्ञानविहीना मूढास्ते पच्यंते नरक-
निगूढाः ॥ ५ ॥

सुरमंदिरतरुमूलनिवासः शय्या भूतलमजिनं
वासः ।
सर्वपरिग्रहभोगत्यागः कस्य सुखं न करोति
विरागः ॥ ६ ॥

शत्रौ मित्रे पुत्रे बंधौ मा कुरु यत्नं विग्रहसंधौ ।
भव समचित्तः सर्वत्र त्वं वांछस्यचिराद्यदि
विष्णुत्वम् ॥ ७ ॥

त्वयि मयि चान्यत्रैको विष्णुर्व्यर्थं कुप्यसि
मय्यसहिष्णुः ।
सर्वस्मिन्नपि पश्यात्मानं सर्वत्रोत्सृज
भेदज्ञानम् ॥ ८ ॥

प्राणायामं प्रत्याहारं नित्यानित्यविवेकविचारम् ।
जाप्यसमेतसमाधिविधानं कुर्ववधानं महद्-
वधानम् ॥ ९ ॥

5. Having renounced passion, anger, attachment, and greed, think of the Atman and try to ascertain thy real nature. Those fools who have not the knowledge of the Atman, go to dreadful hells.

6. Living in a temple or under a tree, sleeping on the earth, wearing a deer skin, abstaining from all gifts, and renouncing all sense-enjoyments—whom does not such renunciation give happiness ?

7. Do not be attached either to friend or foe, to son or relation or to peace or war ; try to be even-minded in everything if thou wishest to attain Vishnuhood soon.

8. The same all-forbearing Vishnu (Lord) resides in thee, in me, and in others ; therefore, why dost thou become impatient and get angry with me for nothing ? Try to realise the same Atman in everything and renounce everywhere all ideas of differentiation.

9. Set yourself with earnestness to the practice of Prânâyâma and control of the mind, and to the discrimination of the real from the unreal, as also to the practice of Samâdhi along with Japa (repetition of Mantra) —pay great attention to these.

नलिनीदलगतसलिलं तरलं तद्वज्जीवितमति-
शयचपलम् ।
विद्धि व्याध्यभिमानग्रस्तं लोकं शोकहतं च
समस्तम् ॥ १० ॥

का तेऽष्टादशदेशे चिंता वातुल तव किं
नास्ति नियंता ।
यस्त्वां हस्ते सुदृढनिबद्धं बोधयति प्रभवादि
विरुद्धम् ॥ ११ ॥

गुरुचरणांबुजनिर्भरभक्तः संसारादचिराद्भव
मुक्तः ।
सेंद्रियमानसनियमादेवं द्रक्ष्यसि निजहृदयस्थं
देवम् ॥ १२ ॥

द्वादशपंजरिकामय एष शिष्याणां कथितो
ह्युपदेशः ।
येषां चित्ते नैव विवेकस्ते पच्यंते नरक-
मनेकम् ॥ १३ ॥

10. Know that this life is most evanescent and unsteady like the water on a lotus leaf and that all these people are afflicted with disease, egotism and miseries.

11. Why is thy mind wandering in different directions, care-worn, O restless one ? Is there no one to guide thee, who, catching hold of thy hands firmly, would cause true knowledge to dawn in thee, by showing contradictions in nature, like creation and destruction etc. ?

12. Get free soon from the Samsâra (relative existence) taking refuge at the lotus feet of thy Guru ; by controlling the senses and the mind wouldst thou realise the Lord within thy heart.

13. These twelve couplets have been written by way of instruction to disciples (to make them discriminative). Those alone who have no discrimination suffer in various hells.

—*Shankarâchârya*

चर्पटपञ्जरिकास्तोत्रम् ।

दिनमपि रजनी सायं प्रातः
शिशिरवसन्तौ पुनरायातः ।
कालः क्रीडति गच्छत्यायु-
स्तदपि न मुञ्चत्याशावायुः ॥ १ ॥

भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
प्राप्ते सन्निहिते मरणे नहि नहि रक्षति डुकृञ्करणे ॥
(ध्रुवपदम्)

अग्रे वह्निः पृष्ठे भानू रात्रौ चुबुकसमर्पितजानुः ।
करतलभिक्षा तरुतलवासस्तदपि न मुञ्चत्याशापाशः ॥
भज गोविन्दं० ॥ २ ॥

यावद्वित्तोपार्जनसक्तस्तावन्निजपरिवारो रक्तः ।
पश्चाद्धावति जर्जरदेहे वार्तां पृच्छति कोऽपि न गेहे ॥
भज गोविन्दं० ॥ ३ ॥

COUPLETS ON RENUNCIATION

1. Day and night, evening and morning, winter and spring roll on; Time is having its sport, life is being spent away, yet the vain desire does not go. Worship the Lord, worship the Lord, worship the Lord, O thou fool; when death approaches, ritualism will be of no avail.

2. (Thou hast given up all raiments and passest thy wintry days) with fire in front and the sun behind (thee) and the night by bringing thy knees close up to the chin (to make thyself warm). Thou hast nothing but the palms of thy hands to receive thy alms, and livest under trees ; still (i. e. even with such renunciation) thou art not freed from the noose of desire. Worship the Lord, etc.

3. So long as one is able to earn wealth are one's relatives attached to him, but when after this he gets decrepit due to old age, no one enquires about his welfare even in his own house. Worship the Lord, etc.

जटिलो मुण्डी लुञ्चितकेशः काषायाम्बरबहुकृतवेषः।
पश्यन्नपि च न पश्यति मूढ उदरनिमित्तं बहुकृतवेषः ॥
भज गोरिन्दं० ॥ ४ ॥

भगवद्गीता किञ्चिदधीता गङ्गाजललवकणिका पीता।
सकृदपि यस्य मुरारिसमर्चा तस्य यमः किं कुरुते चर्चां ॥
भज गोविन्दं० ॥ ५ ॥

अङ्गं गलितं पलितं मुण्डं दशनविहीनं जातं तुण्डम् ।
वृद्धो याति गृहित्वा दण्डं तदपि न मुञ्चत्याशापिण्डम् ॥
भज गोविन्दं० ॥ ६ ॥

बालस्तावत्क्रीडासक्तस्तरुणस्तावत्तरुणीरक्तः ।
वृद्धस्तावच्चिन्तामग्नः परे ब्रह्मणि कोऽपि न लग्नः ॥
भज गोविन्दं० ॥ ७ ॥

पुनरपि जननं पुनरपि मरणं पुनरपि जननीजठरे
शयनम् ।
इह संसारे खलु दुस्तारे कृपयाऽपारे पाहि मुरारे ॥
भज गोविन्दं० ॥ ८ ॥

4. Matted hair, shaven head, the ochre-coloured robes—various are the dresses put on for the sake of the stomach ; knowing all this yet a fool winks at the truth. Worship the Lord, etc.

5. If one has but studied the Gita even a little, taken at least a drop of the holy Ganges water, and worshipped the Lord but even once—what can Death do to such a person ? Worship the Lord, etc.

6. The body has become worn out, hairs have turned grey, the teeth have fallen, and the old man is walking supporting himself on a stick, yet desire leaves him not. Worship the Lord, etc.

7. The child is attached to play, youth to women, old age is burdened with anxiety ; no one is engaged with the Supreme Lord. Worship the Lord, etc.

8. Birth, death, and life in the mother's womb come by turns again and again ; O Lord, out of Thy grace protect me in this Samsâra (relative existence) which is really hard to cross over. Worship the Lord, etc.

पुनरपि रजनी पुनरपि दिवसः पुनरपि पक्षः
पुनरपि मासः ।
पुनरप्ययनं पुनरपि वर्षं तदपि न मुञ्चत्याशामर्षम् ॥
भज गोविन्दं० ॥ ९ ॥

वयसि गते कः कामविकारः शुष्के नीरे कः कासारः ।
नष्टे द्रव्ये कः परिवारो ज्ञाते तत्त्वे कः संसारः ॥
भज गोविन्दं० ॥ १० ॥

नारीस्तनभरनाभिनिवेशं मिथ्यामायामोहावेशम् ।
एतन्मांसवसादिविकारं मनसि विचारय वारंवारम् ॥
भज गोविन्दं० ॥ ११ ॥

कस्त्वं कोऽहं कुत आयातः का मे जननी को मे तातः ।
इति परिभावय सर्वमसारं विश्वं त्यक्त्वा स्वप्नविचारम् ॥
भज गोविन्दं० ॥ १२ ॥

गेयं गीतानामसहस्रं ध्येयं श्रीपतिरूपमजस्रम् ।
नेयं सज्जनसङ्गे चित्तं देयं दीनजनाय च वित्तम् ॥
भज गोविन्दं० ॥ १३ ॥

9. Nights, days, fortnights, months, half years (lit. the time taken for the passage of the sun from one solstice to another), and years roll on, yet desire leaves not. Worship the Lord, etc.

10. When old age comes, can there be passions ; when water dries up, can there be a lake ; when wealth is lost, where are the relatives ; when truth is known, where then is this world ? Worship the Lord, etc.

11. The physical beauty of a woman,—know this but as a form of delusion brought on by Mâyâ and unreal ; it is but a modification of flesh etc.—thus discriminate again and again in thy mind. Worship the Lord, etc.

12. Who art thou, who am I, whence have I come, who are my father and mother ; thus think everything as unreal, having renounced the world, knowing it to be as unreal as a dream. Worship the Lord, etc.

13. Sing the Lord's thousand names, read the Gita, meditate ever on the form of the Lord of Sri (the goddess of fortune), direct the mind to the company of holy men, and give wealth to the poor and the needy. Worship the Lord, etc.

यावज्जीवो निवसति देहे कुशलं तावत्पृच्छति गेहे ।
गतवति वायौ देहापाये भार्या बिभ्यति तस्मिन्काये ॥
भज गोविन्दं० ॥ १४ ॥

सुखतः क्रियते रामाभोगः पश्चाद्धन्त शरीरे रोगः ।
यद्यपि लोके मरणं शरणं तदपि न मुञ्चति
पापाचरणम् ॥
भज गोविन्दं० ॥ १५ ॥

रथ्याचर्पटविरचितकन्थः पुण्यापुण्यविवर्जितपन्थः ।
नाहं न त्वं नायं लोकस्तदपि किमर्थं क्रियते शोकः ॥
भज गोविन्दं० ॥ १६ ॥

कुरुते गङ्गासागरगमनं व्रतपरिपालनमथवा दानम् ।
ज्ञानविहीने सर्वमनेन मुक्तिर्न भवति जन्मशतेन ॥
भज गोविन्दं० ॥ १७ ॥

14. As long as life remains in the body so long do people in the house inquire about one's welfare, but when the body falls off and the life-breath goes out, even the wife gets frightened at that body. Worship the Lord, etc.

15. For enjoyment one lives with a woman and as its after-effect has disease in the body. Even though death is the one goal of all people, yet they do not give up sinful conduct. Worship the Lord, etc.

16. Thou hast made thy garment from the bits of cloths picked up from the wayside (so great is thy renunciation); thou hast transcended the ways of virtue and vice; (thou constantly thinkest that) there is neither 'I' nor 'thou' nor even this world; why then dost thou grieve? Worship the Lord, etc.

17. One may go on a pilgrimage to Gangâ Sâgar (mouth of the Ganges) or observe austerities or give wealth in charity, yet by these (alone), without knowledge, liberation cannot be attained even in a hundred lives. Worship the Lord, worship the Lord, worship the Lord, O thou fool; when death approaches, ritualism will be of no avail.

—*Shankarâchârya*

अभिलाषाष्टकम् ।

एकं ब्रह्मैवाद्वितीयं समस्तं
सत्यं सत्यं नेह नानास्ति किंचित् ।
एको रुद्रो न द्वितीयोऽवतस्थे
तस्मादेकं त्वां प्रपद्ये महेशं ॥ १ ॥

एकः कर्ता त्वं हि सर्वस्य शंभो
नानारूपेष्वेकरूपोऽस्यरूपः ।
यद्वत्प्रत्यङ्ङर्क एकोऽप्यनेक-
स्तस्मान्नान्यं त्वां विनेशं प्रपद्ये ॥ २ ॥

रज्जौ सर्पः शुक्तिकायां च रूप्यं
नीरं पुरस्तान्मृगाख्ये मरीचौ ।
यद्वत्तद्वद्विष्वगेष प्रपंचो
यस्मिन्ज्ञाते तं प्रपद्ये महेशं ॥ ३ ॥

A HYMN OF SEEKING REFUGE IN THE SUPREME

1. All this is the one Brahman alone, without a second. It is true and again true that there is no manifoldness whatever in the universe. Rudra (Shiva) is the One, there is no second besides Him. Therefore do I take refuge in Thee alone, the Supreme Lord (Shiva).

2. O Shambhu (bestower of happiness) ! Thou art verily the one Lord of all. Thou art without form, and yet Thou art the one Form in the many, just as the sun, though one, by reflection (in water-vessels) appears as many. Therefore in no other Lord than Thee do I seek refuge.

3. I take refuge in Him, the Supreme Lord, who being known, the notion of this phenomenal world all around, appears as unreal as that of the snake in the rope, of silver in the mother-of-pearl, and of water ahead in the mirage.

तोये शैत्यं दाहकत्वं च वह्नौ
तापो भानौ शीतभानौ प्रसादः ।
पुष्पे गंधो दुग्धमध्ये च सर्पि-
र्यत्तच्छंभो त्वं ततस्त्वां प्रपद्ये ॥ ४ ॥

शब्दं गृह्णास्यश्रुतिस्त्वं हि जिघ्रे-
रघ्राणस्त्वं व्यंघ्रिरायासि दूरात् ।
व्यक्तः पश्येस्त्वं रसज्ञोऽप्यजिह्वः
कस्त्वां सम्यग्वेत्त्यतस्त्वां प्रपद्ये ॥ ५ ॥

नो वेदस्त्वामीश साक्षाद्धि वेद
नो वा विष्णुर्नो विधाताऽखिलस्य ।
नो योगींद्रा नेंद्रमुख्याश्च देवा
भक्तो वेद त्वामतस्त्वां प्रपद्ये ॥ ६ ॥

नो ते गोत्रं नापि जन्मापि नाख्या
नो वा रूपं नैव शीलं न देशः ।
इत्थंभूतोऽपीश्वरस्त्वं त्रिलोक्याः
सर्वान्कामान्पूरयेस्तद्भजे त्वां ॥ ७ ॥

4. That which is coolness in water, ignition in fire, heat in the sun, serenity in the moon, perfume in flowers, and clarified butter in milk,—art Thou, O Shambhu ! Therefore do I take refuge in Thee.

5. Without the organ of hearing Thou perceivest sound ; without the organ of smell Thou smellest too ; without feet Thou travellest to far-off regions ; without the organ of sight Thou seest, and though without tongue Thou art the enjoyer of taste. Who knows Thee fully ? Therefore do I take refuge in Thee.

6. The Veda directly knows Thee not, O Lord ; neither does the Lord Vishnu know, nor the Creator of the universe (Brahmâ) ; neither do the highest Yogis, nor the Devas with Indra at their head. But the Bhakta (devotee) knows Thee. Therefore do I take refuge in Thee.

7. Thou hast neither ancestry, nor birth, nor name ; neither hast Thou form, nor virtue, nor country. Being even thus, Thou art the Ruler of the three worlds and fulfillest all desires. Therfore do I worship Thee.

त्वत्तः सर्वं त्वं हि सर्वं स्मरारे
त्वं गौरीशस्त्वं च नग्नोऽतिशांतः ।
त्वं वै वृद्धस्त्वं युवा त्वं च बाल-
स्तत्त्वं यत्किं नास्यतस्त्वान्नतोऽस्मि ॥ ८ ॥

8. From Thee is everything. Thou art everything, O Destroyer of Káma (Cupid); Thou art the consort of Gauri (the Divine Mother). Thou art nude (devoid of limiting adjuncts) and perfectly calm. Thou art, verily, the old man, Thou art the youth, and Thou the child too. What is there that Thou art not? Therefore do I bow to Thee.

—*Brahmavaivarta Purâna*

ब्रह्मस्तोत्रम् ।

ॐ नमस्ते सते सर्वलोकाश्रयाय
नमस्ते चिते विश्वरूपात्मकाय ।
नमोऽद्वैततत्त्वाय मुक्तिप्रदाय
नमो ब्रह्मणे व्यापिने निर्गुणाय ॥ १ ॥

त्वमेकं शरण्यं त्वमेकं वरेण्यं
त्वमेकं जगत्कारणं विश्वरूपं ।
त्वमेकं जगत्कर्तृपातृप्रहर्तृ
त्वमेकं परं निश्चलं निर्विकल्पम् ॥ २ ॥

भयानां भयं भीषणं भीषणानां
गतिः प्राणिनां पावनं पावनानां ।
महोच्चैःपदानां नियन्तृ त्वमेकं
परेषां परं रक्षकं रक्षकाणाम् ॥ ३ ॥

परेश प्रभो सर्वरूपाविनाशिन्
अनिर्देश्य सर्वेन्द्रियागम्य सत्य ।

A HYMN TO BRAHMAN

1. Om ! Existence and support of all beings, salutation to Thee ; Intelligence pervading the whole of the universe, salutation to Thee ; salutation to the Principle which is One without a second and the giver of freedom ; salutation to Brahman, the all-pervading and without quality.

2. Thou alone art the fit refuge ; Thou alone art the adorable one ; Thou art the one cause of the universe and Thou the omniform ; Thou alone art the creator, preserver, and destroyer of the universe ; Thou alone art the supreme, immovable, and immutable.

3. The terror of terrors, the most terrible of the terrible ; the origin of beings, the purifier of all purifiers ; Thou alone art the supreme controller of (those in) high places ; the highest of the high, the protector of all protectors.

4. O Lord, O Truth, the supreme God, the omniform, the indestructible, the indefinable,

अचिन्त्याक्षर व्यापकाव्यक्ततत्त्व
जगद्भासकाधीश पायादपायात् ॥ ४ ॥

तदेकं स्मरामस्तदेकं भजाम-
स्तदेकं जगत्साक्षिरूपं नमामः ।
सदेकं निधानं निरालम्बमीशं
भवाम्भोधिपोतं शरण्यं व्रजामः ॥ ५ ॥

unattainable by all the senses, O the unthinkable, the undecaying, the all-pervading, whose real nature is not manifest, the illuminator of the universe, the over-ruler ; may He save (us) from evil.

5. We think of That alone ; we worship That alone ; we bow down to that one Witness of the universe ; we approach the one Existence, the goal, the Lord Absolute, the fit refuge, the boat carrying across the waters of birth and death.

—*Mahânirvâna Tantra*

नारायण सूक्तम् ।

सहस्रशीर्षं देवं विश्वाक्षं विश्वशंभुवम् ।
विश्वं नारायणं देवमक्षरं परमं प्रभुम् ॥ १ ॥

विश्वतः परमं नित्यं विश्वं नारायणं हरिम् ।
विश्वमेवेदं पुरुषस्तद्विश्वमुपजीवति ॥ २ ॥

पतिं विश्वस्यात्मेश्वरं शाश्वतं शिवमच्युतम् ।
नारायणं महाज्ञेयं विश्वात्मानं परायणम् ॥ ३ ॥

नारायणः परं ब्रह्मतत्वं नारायणः परः ।
नारायणः परो ज्योतिरात्मा नारायणः परः ॥ ४ ॥

MEDITATION ON THE PARAMATMAN

1. (Meditate upon that) Effulgent One, of myriad heads and myriad eyes, from whom hath come forth all the good in the world, who is this universe, the great Deity dwelling inside the elements, the changeless, the supreme Lord.

2. (Meditate upon Him who is) superior to the whole world, (and yet) the whole world (in being the soul of everything in it), the eternal, the mainstay and suppprt of all the individual souls, the (mighty) dispeller of ignorance ; the whole world is that great Being. He makes use of the world and its existence depends upon Him.

3. (Meditate upon) the Lord of the world, the Atman, the Ruler of all creatures, the ever-existent, the great Good, the immutable ; the Nârâyana[1] (who is) the great object to be known, the soul of the universe, the supreme refuge.

4. Nârâyana is the Supreme Brahman-Principle ; Nârâyana is the Supreme (beyond all forms), the supreme enlightenment, and the Supreme Self.

I. Refers not to the Personal God of that name, the Paurânic conception, but to the great Cosmic Spirit.

यच्च किंचिज्जगत्सर्वं दृश्यते श्रुयतेऽपि वा ।
अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ॥ ५ ॥

अनन्तमव्ययं कविं समुद्रेऽन्तं विश्वशंभुवम् ।
पद्मकोषप्रतीकाशं हृदयं चाप्यधोमुखम् ॥ ६ ॥

अधो निष्ट्या वितस्त्यान्ते नाभ्यामुपरि तिष्ठति ।
हृदयं तद्विजानीयाद्विश्वस्यायतनं महत् ॥ ७ ॥

संततं शिलाभिस्तु लम्बत्याकोशसंनिभम् ।
तस्यान्ते सुषिरं सूक्ष्मं तस्मिन्सर्वं प्रतिष्ठितम् ॥ ८ ॥

तस्य मध्ये महानग्निर्विश्वार्चिर्विश्वतोमुखः ।
सोऽग्रभुग्विभजन्तिष्ठन्नाहारमजरः कविः ॥ ९ ॥

संतापयति स्वं देहमापादतलमस्तकम् ।
तस्य मध्ये वह्निशिखा अणीयोर्ध्वा व्यवस्थिता ॥ १० ॥

5. Whatever there is in this universe, seen or heard, pervading all that, in and through them all, Nârâyana exists.

6. The infinite, the immutable, the omniscient, the Self, who is the end of creation; from Him hath proceeded all that is good, and He shines in the heart, the inner cavity of which resembles the calyx of a lotus with its face pointed downwards.

7. Below (the joint of) the neck, and a Bitasti (i.e., twelve fingers' breadth) above the navel, is situated the heart ; know that to be the great receptacle of the whole universe.

8. Wrapped with sinews, (the heart) hangs like a lotus bud ; inside the same there is a fine hole (the Sushumna) and in that all resides.

9. In that (shines) the great Fire of myriad flames whose rays illumine all, and which therefore appears in manifold forms. He, the imperishable, the all-knowing, eating everything first, divides the food (to all other parts of the body).

10. The subtle flame rising upwards inside it (the heart) keeps the body warm, from head to foot.

नीलतोयदमध्यस्था विद्युल्लेखेव भास्वरा ।
नीवारशूकवत्तन्वी पीता भास्वत्यणूपमा ॥ ११ ॥

तस्याः शिखाया मध्ये परमात्मा व्यवस्थितः ।
स ब्रह्मा स शिवः सेन्द्रः सोऽक्षरः परमः स्वराट् ॥१२॥

ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम् ।
ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमः ॥ १३ ॥

11. The bright yellow flame, fine as an ear of a corn and comparable to the subtlest (things of the universe), shines like a streak of lightning amidst a dark blue cloud.

12. In that flame sits the Great Being; He is Brahmâ (the creator) and Shiva (the destroyer) and Indra (the God of gods). He is the Supreme, the Imperishable ; He shines by His own nature (without help from anything else).[1]

13. Obeisance to him, who has become the universe of varied forms, who is the Supreme Brahman, the Truth unconditioned, the Being of dark-blue colour and also of tawny hue and with terrible eyes, and who is beyond all desire for creation.[2]

—*Taittiriya Aranyaka*

1. The meaning is that the Being described in stanzas 1—6 is to be meditated upon in the cavity of the heart described in stanzas 6—12.

2. The idea is that the Supreme Brahman takes the aspect of a Personal God for the good of the devotees. He appears in the form of Umâ-Maheshwara, the right side of dark-blue colour is Shiva, and the left of tawny hue is Umâ His consort.

परा पूजा ।

पूर्णस्यावाहनं कुत्र सर्वाधारस्य चासनम् ।
स्वच्छस्य पाद्यमर्घ्यं च शुद्धस्याचमनं कुतः ॥ १ ॥

निर्मलस्य कुतः स्नानं वस्त्रं विश्वोदरस्य च ।
निरालंबस्यापवीतं पुष्पं निर्वासनस्य च ॥ २ ॥

निर्लेपस्य कुतो गंधो रम्यस्याभरणं कुतः ।
नित्यतृप्तस्य नैवेद्यस्तांबूलं च कुतो विभोः ॥ ३ ॥

प्रदक्षिणा ह्यनंतस्य ह्यद्वयस्य कुतो नतिः ।
वेदवाक्यैरवेद्यस्य कुतः स्तोत्रं विधीयते ॥ ४ ॥

THE HIGHEST WORSHIP

1. What place is there in which to invoke the Infinite, or what can serve as a seat for Him who contains within Himself all existence? How can we offer Pâdya (water for washing the feet), or Arghya (oblation of Durvâ grass, rice, etc.), to One who is pure Spirit, or Achamana (water to wash the mouth) to One who is eternally pure ?

2. Of what use is the offering of ablution to One who is ever clean, or clothing to One in whose womb the universe is ? What means (the putting of) the holy thread on One who is beyond all support, or the offering of flowers to One whom perfume cannot affect ?

3. How can the offering of perfume be made to One who is ever untouched ? Of what use are ornaments to One who is Beauty itself ? What means presenting eatables and betel to the All-pervader, who is eternally satisfied in Himself ?

4. How is the making of Pradakshina (circumambulating) possible to the Limitless, and obeisance to the One who is, indeed, without a second ? What hymn can be sung

स्वयं प्रकाशमानस्य कुतो नीराजनं विभोः ।
अंतर्बहिश्च पूर्णस्य कथमुद्वासनं भवेत् ॥ ५ ॥

एवमेव परा पूजा सर्वावस्थासु सर्वदा ।
एकबुद्ध्या तु देवेशे विधेया ब्रह्मवित्तमैः ॥ ६ ॥

in praise of One whom even the Vedas cannot describe ?

5. Of what use is waving of lights before the all-pervading and self-effulgent One ? And how can the valedictory ceremony be performed to One who fills the whole universe, in and out ?

6. Thus, verily, through the idea of oneness alone, is the highest worship to be performed, without distinction of time and circumstances, by the highest knowers of Brahman.

सिद्धगीता ।

द्रष्टृदृश्यसमायोगात्प्रत्ययानन्दनिश्चयः ।
यस्तं स्वमात्मतत्त्वोत्थं निःस्पन्दं समुपास्महे ॥ १ ॥

द्रष्टृदर्शनदृश्यानि त्यक्त्वा वासनया सह ।
दर्शनप्रथमाभासमात्मानं समुपास्महे ॥ २ ॥

द्वयोर्मध्यगतं नित्यमस्तिनास्तीतिपक्षयोः ।
प्रकाशनं प्रकाश्यानामात्मानं समुपास्महे ॥ ३ ॥

यस्मिन्सर्वं यस्य सर्वं यतः सर्वं यस्मादिदम् ।
येन सर्वं यद्धि सर्वं तत्सत्यं समुपास्महे ॥ ४ ॥

अशिरस्कं हकारान्तमशेषाकारसंस्थितम् ।
अजस्रमुच्चरन्तं स्वं तमात्मानमुपास्महे ॥ ५ ॥

सन्त्यज्य हृद्गुहेशानं देवमन्यं प्रयान्ति ये ।
ते रत्नमभिवाञ्छन्ति त्यक्तहस्तस्थकौस्तुभाः ॥ ६ ॥

SONG OF THE SIDDHAS

1. We adore that Bliss (the consciousness of) which is positive in all perceptions proceeding from the union of the subject (ego) and objects, the Bliss within, which rises from the Reality called the Self, and is unfluctuating.

2. Having given up the subject, object and perception, together with the desires for them, we adore the Self, the primordial light of consciousness.

3. We adore that constant Self which stands between Being and non-Being and which is the self of all manifested objects.

4. We adore that Reality in which is all, whose is all, for which is all, from which is this all, by which is all and which is verily the all.

5. We adore that Self which exists in all expressions beginning with अ (A) and ending in ह (H)[1] and is ceaselessly manifesting itself (through them).

6. Those who forsaking the Lord in the cave of their hearts go to another God (are

1. The first and last letters of the Sanskrit alphabet: in other words which exists in all names (and therefore in all forms also).

सर्वाशाः किल संत्यज्य फलमेतदवाप्यते ।
येनाशाविषवल्लीनां मूलमाला विलूयते ॥ ७ ॥

बुद्ध्वाप्यत्यन्तवैरस्यं यः पदार्थेषु दुर्मतिः ।
बध्नाति भावनां भूयो नरो नासौ स गर्दभः ॥ ८ ॥

उत्थितानुत्थितानेतानिन्द्रियाहीन्पुनःपुनः ।
हन्याद्विवेकदण्डेन वज्रेणेव हरिर्गिरीन् ॥ ९ ॥

उपशमसुखमाहरेत्पवित्रं शमवशतः शममेति
साधुचेतः ।
प्रशमितमनसः स्वके स्वरूपे भवति सुखे
स्थितिरुत्तमा चिराय ॥ १० ॥

like those who) desire to possess a gem throwing away from their hands the Kaustubha (the supremest of celestial jewels shining on Vishnu's breast).

7. It is by giving up all desires that one attains this consummation (the realisation of the Lord in the heart), by (the attainment of) which, the cluster of roots of the poisonous creeper of desire is cut asunder.

8. That fool, who, even after knowing the utter insipidness of worldly things, attaches his thoughts again unto them is stupid like an ass, and not deserving to be called a man.

9. One should strike with the club of discrimination the snakes of the senses which lift their heads again and again, as Indra struck the hills with his thunder-bolt.

10. One should try to secure the pure happiness of peace; the pure-minded obtain peace through self-control. The peaceful-minded attain for ever the supreme state of one's true and blissful nature.

—*Yogavâshishta Râmâyana*

प्रज्ञापारमितासूत्रम् ।

ओऽम् निर्विकल्पे नमस्तुभ्यं प्रज्ञापारमितेऽमिते ।
या त्वं सर्वानवद्याङ्गि निरवद्यैर्निरीक्ष्यसे ॥ १ ॥

आकाशमिव निर्लेपां निष्प्रपञ्चां निरक्षराम् ।
यस्त्वां पश्यति भावेन स पश्यति तथागतम् ॥ २ ॥

तव चार्यगुणाढ्याया बुद्धस्य च जगद्गुरोः ।
न पश्यन्त्यन्तरं सन्तश्चन्द्रचन्द्रिकयोरिव ॥ ३ ॥

कृपात्मकाः प्रपद्य त्वां बुद्धधर्मपुरःसरीम् ।
सुखेनायान्ति माहात्म्यमतुलं भक्तिवत्सले ॥ ४ ॥

HYMN TO THE SUPREME OMNISCIENCE *

1. Aum. Salutation to Thee, O Thou the Perfect Omniscience, the Unconditioned, the Infinite. As Thou art of the form devoid of all defects, so Thou art visible to those only who are free from all taints.

2. He who sees Thee with his inward eye, who like the sky, art free from all taints or attachments and art beyond all illusions of diversity and beyond all words (i. e. inexpressible)—he sees truly the Tathâgata.

3. The good see no difference between Thee, the Source of all excellent virtues, and the Buddha or the Enlightened, the teacher of the universe, just as (there is no difference) between the moon and the moon-light.

4. O Thou lover of thy Bhaktas, taking refuge in Thee, the Enlightener of the Bauddha Dharma (the path of perfection in wisdom), the merciful-hearted easily attain to immeasurable greatness.

* The reader will note the remarkable coincidence between the sublime ideas inculcated herein and those of the Vedânta,

सकृद्ध्याशये शुद्धे यस्त्वां विधिवदीक्षते ।
तेनापि नियतं सिद्धिः प्राप्यतेऽमोघदर्शने ॥ ५ ॥

सर्वेषामपि वीराणां परार्थनियतात्मनाम् ।
याऽधिका जनयित्री च माता त्वमसि वत्सला ॥ ६ ॥

यद्बुद्धा लोकगुरवः पुत्रास्तव कृपालवः ।
तेन त्वमपि कल्याणि सर्वसत्वपितामही ॥ ७ ॥

सर्वपारमिताभिस्त्वं निर्मलाभिरनिन्दिते ।
चन्द्रलेखेव ताराभिरनुयातासि सर्वदा ॥ ८ ॥

विनेयं जनमासाद्य तत्र तत्र तथागतैः ।
बहुरूपा त्वमेवैका नानानामभिरीड्यसे ॥ ९ ॥

5. He, who rightly comprehends Thee but once in his pure heart, surely attains to eternal perfection ; for verily is Thy vision fruitful of indestructible results.

6. Thou art the uncommon (or special) creatrix and affectionate mother of all those (true) heroes who are engaged in doing good to others.

7. All such who having attained the Buddhahood (enlightenment) become the Teachers of the world, and compassionate to all beings, are indeed Thy children. And for this reason, O Blessed One, Thou art also the grandmother of all beings.

8. O Thou unblemished One, Thou art followed by all the other Perfections,[1] even as the streaks of the moon are followed by the stars.

9. Though one, Thou hast various forms. So the Tathāgatas worship Thee under various names (according to the temperament) of disciples at different places.

1. Besides Perfection in Wisdom there are five other Perfections, like Perfection in Charity etc. But Perfection in Wisdom (Prajnā-pāramitā) is said to govern and regulate the other Perfections.

प्रभां प्राप्येव दीप्तांशोरवश्यायोदविन्दवः ।
त्वां प्राप्य प्रलयं यान्ति दोषावादाश्च वादिनाम् ॥ १० ॥

त्वमेव त्रासजननी बालानां भीमदर्शना ।
आश्वासजननी चासि विदुषां सौम्यादर्शना ॥ ११ ॥

यस्य त्वय्यप्यभिष्वङ्गस्त्वन्नाथस्य न विद्यते ।
यस्याम्ब कथमन्यत्र रागद्वेषौ भविष्यतः ॥ १२ ॥

नागच्छसि कुतश्चित्त्वं न च क्वचन गच्छसि ।
स्थानेष्वपि च सर्वेषु विद्वद्भिर्नोपलभ्यसे ॥ १३ ॥

ये त्वामेवं न पश्यन्ति प्रपद्यन्ते च भावतः ।
प्रपद्य च विमुच्यन्ते तदिदं महदद्भुतम् ॥ १४ ॥

10. As the dew drops vanish helplessly before the rays of the shining sun, so do all the fallacies and argumentations of the disputants by attaining Thee.

11. To the ignorant, Thy form appears terrible indeed, and Thou producest terror ; to the wise, Thou art charming in appearance and breathest inspiring confidence.

12. He, who having obtained Thee, cares not for attachment to Thee even, how can he, O Mother, feel any desire or aversion elsewhere, i. e., for things of this world ?

13. Thou dost not come from any place, nor goest Thou anywhere ; verily in no *space* art Thou realised by the wise.

14. It is passing strange that those too who do not see Thee thus, but take refuge in Thee with their heart and soul, are freed from rebirth.

त्वामेव बध्यते पश्यन्नपश्यन्नपि बध्यते ।
त्वामेव मुच्यते पश्यन्नपश्यन्नपि मुच्यते ॥ १५ ॥

अहो विस्मयनीयासि गम्भीरासि यशस्विनी ।
सुदुर्बोधासि मायैव दृश्यसे न च दृश्यसे ॥ १६ ॥

बुद्धैः प्रत्येकबुद्धैश्च श्रावकैश्च निषेविता ।
मार्गस्त्वमेका मोक्षस्य नास्त्यन्य इति निश्चयः ॥ १७ ॥

15. He who sees Thee remains in bondage; and even he who does not see Thee is also in bondage. He who sees Thee is freed from bondage; and even without seeing Thee one gets freedom.[1]

16. Thou art the source of wonder, (as Thy ways are inscrutable). Thou art profound (being wrapped up in the veil of mystery). The universe proclaims Thy Glory. Thou art incomprehensible, and like Mâyâ, Thou art seen and also not seen (i. e., the man of wisdom knows Thee and the ignorant one does not).

17. Thou art worshipped by the Buddhas, the Pratyeka Buddhas and the Shrâvakas.[2] It is certain that Thou alone art the way to salvation and there is no other.

1. The second and the third assertions are clear. The first one means that, he who sees Thee i.e., attains omniscience and yet feels an attachment to that state or keeps his Aham or egoism intact, (though it is Sâttvic), cannot obtain freedom,—or in other words one must transcend the three Gunas. In the last sentence, without seeing Thee, means seeing Thee yet does not see Thee, i.e., attaining to the highest knowledge yet is not attached to it, and thus in the absence of all attachment even if it be for the Highest, one attains final emancipation.

2. Buddhas are those enlightened ones, who after their attainment of perfection and before their absorption into Nirvâna, reveal the secret to the world and make others reach that highest state. Pratyeka Buddhas are those who attain perfection, but cannot reach that highest state of Buddhahood, in which the Buddhas help liberate others also. Shrâvakas are ordinary Buddhist saints, who have attained emancipation.

व्यवहारं पुरस्कृत्य प्रज्ञप्त्यर्थं शरीरिणाम् ।
कृपया लोकनाथैस्त्वमुच्यसे न च चोच्यसे ॥ १८ ॥

शक्तः कस्त्वामिह स्तोतुं निर्निमित्तां निरञ्जनाम् ।
सर्ववाग्विषयातीतां या त्वं क्वचिदनिश्रिता ॥ १९ ॥

सत्यैवमपि संवृत्या वाक्पथैर्वयमीदृशैः ।
त्वामस्तुत्यामपि सतीं तुष्टुषन्तः सुनिर्वृताः ॥ २० ॥

प्रज्ञापारमितां स्तुत्वा यन्मयोपचितं शुभम् ।
तेनास्त्वाशु जगत्कृत्स्नं प्रज्ञापारपरायणम् ॥ २१ ॥

18. For the enlightenment of the embodied souls, the Lords of men out of compassion for them, speak of Thee from the relative standpoint ; but in reality Thou canst not be spoken of (being beyond all expression).

19. Who can praise Thee in song ?—Thou, who art beyond all causation, devoid of all taints (of duality), beyond all expression by means of words and without any support.

20. O Thou Supreme Omniscience, though Thou art beyond all praises, yet by offering Thee praises in such terms as these—and thereby covering Thee effectively, we are extremely happy.

21. By the merit that may have been accumulated by me in singing this hymn in praise of the Supreme Omniscience, may the whole universe be soon blest with perfection in Wisdom.

—Lord Buddha

काशीपंचकम् ।

मनोनिवृत्तिः परमोपशान्तिः
सा तीर्थवर्या मणिकर्णिका च ।
ज्ञानप्रवाहा विमलादिगंगा
सा काशिकाहं निजबोधरूपा ॥ १ ॥

यस्यामिदं कल्पितमिन्द्रजालं
चराचरं भाति मनोविलासम् ।
सच्चित्सुखैका परमात्मरूपा
सा काशिकाहं निजबोधरूपा ॥ २ ॥

कोशेषु पञ्चस्वधिराजमाना
बुद्धिर्भवानी प्रतिदेहगेहम् ।
साक्षी शिवः सर्वगतोऽन्तरात्मा
सा काशिकाहं निजबोधरूपा ॥ ३ ॥

काश्यां हि काश्यते काशी काशी सर्वप्रकाशिका ।
सा काशी विदिता येन तेन प्राप्ता हि काशिका ॥ ४ ॥

REALISING THE KASHI WITHIN

1. The cessation of all mental activities is the supreme peace—that is the holiest of all holy places of pilgrimage, the Manikarnikâ (in me); the ever-flowing stream of knowledge is the pure primeval Ganges (in me); (thus) I am the Kâshikâ, of the form of pure consciousness of Self.

2. That Paramâtman, the One Existence-Knowledge-Bliss, upon which is superimposed this magic (of creation), and in which the universe of moving and unmoving objects shines as the sportive creation of the mind—I am that Kâshikâ, of the form of pure consciousness of Self.

3. Whose sway extends over the five Koshas (sheaths), where Buddhi is Bhavâni, with Her abode in every human body, where the all-pervading Inner-Self, the Witness, is Shiva—I am that Kâshikâ, of the form of pure consciousness of Self.

4. In Kâshi, indeed, shines the Effulgent One, Kâshi (Self) is the bringer of everything in the universe to light. He who has known that Kâshi has indeed attained Kâshi (salvation).

काशीक्षेत्रं शरीरं त्रिभुवन-
जननी व्यापिनी ज्ञानगंगा ।
भक्तिः श्रद्धा गयेयं निजगुरु-
चरणध्यानयोगः प्रयागः ।
विश्वेशोऽयं तुरीयः सकलजन-
मनःसाक्षिभूतोऽन्तरात्मा ।
देहे सर्वं मदीये यदि वसति
पुनस्तीर्थमन्यत्किमस्ति ॥ ५ ॥

5. This body is the Kâshikshetra ; the all-encompassing Knowledge is the Ganges, the Mother of the three worlds ; our devotion and faith is Gayâ ; the devout meditation on the feet of the Guru makes the Prayâga ; the Lord of the universe is the Absolute, the Inner-Self, the Witness of everyone's mind. If all these dwell in my own body, what other places of pilgrimage again can there be ?

—*Shankarâchârya*

आत्मपञ्चकम् ।

नाहं देहो नेन्द्रियाण्यन्तरङ्गं
नाहङ्कारः प्राणवर्गो न बुद्धिः ।
दारापत्यक्षेत्रवित्तादिदूरः
साक्षी नित्यः प्रत्यगात्मा शिवोऽहम् ॥ १ ॥

रज्ज्वज्ञानाद्भाति रज्जुर्यथाहिः
स्वात्माज्ञानादात्मनो जीवभावः ।
आप्तोक्त्या हि भ्रान्तिनाशे स रज्जु-
र्जीवो नाहं देशिकोक्त्या शिवोऽहम् ॥ २ ॥

आभातीदं विश्वमात्मन्यसत्यं
सत्यज्ञानानन्दरूपे विमोहात् ।
निद्रामोहात्स्वप्नवत्तन्न सत्यं
शुद्धः पूर्णो नित्य एकः शिवोऽहम् ॥ ३ ॥

मत्तो नान्यत्किञ्चिदत्रास्ति विश्वं
सत्यं बाह्यं वस्तु मायोपक्लृप्तम् ।
आदर्शान्तर्भासमानस्य तुल्यं
मय्यद्वैते भाति तस्माच्छिवोऽहम् ॥ ४ ॥

FIVE COUPLETS ON THE ATMAN*

1. I am neither the body, the senses, the mind, the ego, the vital airs nor the intellect; I am beyond all ideas of wife, son, land, and wealth; I am the Witness, the eternal, the Internal Self, I am Shiva Himself.

2. A rope through ignorance appears to be a snake; even so, through ignorance of the Self is the individualised selfhood of the Atman. When told by a person in whom one has faith, the illusion disappears and one sees the rope; even so, I realise through the words of the Guru, that I am not the individualised soul but Shiva Himself am I.

3. In the Self that is Truth, Knowledge, and Bliss, this world shines falsely owing to ignorance; it is not true, even as dreams under the benumbing influence of sleep; the pure, infinite, eternal, the One Shiva Himself am I.

4. Besides me there is naught here; the outer world is really a product of Māyā and shines in me that am one without a second, even as an image shines in a mirror; therefore I am Shiva Himself.

* There are actually six and not five.

नाहं जातो न प्रवृद्धो न नष्टो
देहस्योक्ताः प्राकृताः सर्वधर्माः ।
कर्तृत्वादिश्चिन्मयस्यास्ति नाह-
ङ्कारस्यैव ह्यात्मनो मे शिवोऽहम् ॥ ५ ॥

नाहं जातो जन्ममृत्यू कुतो मे
नाहं प्राणः क्षुत्पिपासे कुतो मे ।
नाहं चित्तं शोकमोहौ कुतो मे
नाहं कर्ता बन्धमोक्षौ कुतो मे ॥ ६ ॥

5. I am neither born, nor do I grow, nor die ; all the qualities born of Prakriti are spoken of the body. The agentship etc. are but of the Ego and not of the Atman which is pure intelligence ; I am Shiva Himself.

6. I am not born, how can there be birth and death to me ? I am not Prâna, how can I hunger and thirst ? I am not the mind, so whence can there be misery and delusion to me ? I am not the doer, so whence can there be bondage and freedom to me ?

—*Shankarâchârya*

निर्वाणषट्कम् ।

मनोबुद्ध्यहङ्कारचित्तानि नाहम्
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायु-
श्चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १ ॥

न च प्राणसंज्ञो न वै पञ्चवायु-
र्न वा सप्तधातुर्न वा पञ्चकोशः ।
न वाक्पाणिपादं न चोपस्थपायू-
श्चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ २ ॥

न मे द्वेषरागौ न मे लोभमोहौ
न मे वै मदो नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्ष-
श्चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३ ॥

SIX STANZAS ON NIRVANA

1. I am not mind, intellect, thought, or ego ;
   Not hearing, taste, smelling or sight ;
   Not ether or earth, fire or air.
   I am the soul of Knowledge and Bliss,—
   I am Shiva, I am Shiva.

2. I am not that which is called Prâna, nor the five vital airs ;
   Not the seven components of the body
   Nor the five sheaths ; nor the five organs of action.
   I am the soul of Knowledge and Bliss,—
   I am Shiva, I am Shiva.

3. I have no aversion or clinging, greed or delusion ;
   No envy or pride, duty or purpose ;
   No desire, no freedom.
   I am the soul of Knowledge and Bliss,—
   I am Shiva, I am Shiva.

न पुण्यं न पापं न सौख्यं न दुःखं
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ४ ॥

न मृत्युर्न शङ्का न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्य-
श्चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५ ॥

अहं निर्विकल्पो निराकाररूपो
विभुत्वाच्च सर्वत्र सर्वेन्द्रियाणां ।
न वा सङ्गतं नैव मुक्तिर्नमेय-
श्चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ६ ॥

4. I am not virtue or vice, not pleasure or pain:
 Not sacred word or pilgrimage, not Veda
  or sacrifice;
 I am not enjoying, enjoyable, or enjoyer.
 I am the soul of Knowledge and Bliss,—
 I am Shiva, I am Shiva.

5. I have no death or fear, no distinction of
  caste;
 No father, no mother, no birth;
 No friend or relation, no master or disciple.
 I am the soul of Knowledge and Bliss,—
 I am Shiva, I am Shiva.

6. I am changeless, formless, and through all-
  pervadingness omnipresent;
 I am not touched by attachment of sense;
 I am not freedom nor knowable.
 I am the soul of Knowledge and Bliss,—
 I am Shiva, I am Shiva.

—*Shankarâchârya*

निषेधे कृते नेति नेतीति वाक्यः समाधिस्थितानां
यदाभाति पूर्णं ।
अवस्थात्रयातीतमेकं तुरीयं परं ब्रह्म नित्यं
तदेवाहमस्मि ॥ ५ ॥

यदानन्दलेशैः समानन्दि विश्वं यदाभाति
सत्त्वे तदाभाति सर्वम् ।
यदालोचने रूपमन्यत्समस्तं परं ब्रह्म नित्यं
तदेवाहमस्मि ॥ ६ ॥

अनन्तं विभुं सर्वयोनिं निरीहं शिवं सङ्गहीनं
यदोङ्कारगम्यम् ।
निराकारमत्युज्ज्वलं मृत्युहीनं परं ब्रह्म नित्यं
तदेवाहमस्मि ॥ ७ ॥

यदानन्दसिन्धौ निमग्नः पुमान्स्यादविद्याविलासः
समस्तप्रपञ्चः ।
यदा न स्फुरत्यद्भुतं यन्निमित्तं परं ब्रह्म तित्यं
तदेवाहमस्मि ॥ ८ ॥

5. That which is one (without a second), which is the fourth state (i.e., the superconscious state) beyond all the three ordinary states of consciousness (i.e., the waking, the dream and the deep sleep states), and which shines in the heart of those in Samâdhi when all that is in the world has been denied (as not being Brahman) by the words of the Shruti, "not this, not this,"—that eternal Supreme Brahman am I.

6. That through a particle of whose Bliss the whole world is rendered blissful, that which shining everything else shines, that through the vision of which is seen everything else—that eternal Supreme Brahman am I.

7. That which is infinite, all-pervading, the cause of all, beyond all desires (self-contented), Shiva, without attachment, attainable through the symbol 'Aum,' formless, most resplendent, and deathless—that eternal Supreme Brahman am I.

8. That ocean of Bliss, merged in which one no longer sees this world (of manifoldness), the effect of ignorance, and which therefore is wonderful—that eternal Supreme Brahman am I.

स्वरूपानुसन्धानरूपां स्तुतिं यः पठेदादराद्भक्तिभावो मनुष्यः ।
शृणोतीह वा नित्यमुद्युक्तचित्तो भवेद्विष्णुरत्रैव वेदप्रमाणात् ॥ ९ ॥

विज्ञाननावं परिगृह्य कश्चित्तरेद्यदज्ञानमयं भवाब्धिम् ।
ज्ञानासिना यो हि विच्छिद्य तृष्णां विष्णोः पदं याति स एव धन्यः ॥ १० ॥

9. He who reads with devotion and reverence this hymn which inquires into one's real nature, or hears it daily with a deeply concentrated mind, attains Vishnuhood even here ; so declares the scripture (Shruti).

10. He, who having cut off all desires with the sword of knowledge, boards this boat of Knowledge Supreme and crosses this ocean of relative existence, thereby attaining the abode of Vishnu (i.e., Vishnuhood)—he indeed is blessed.

—*Shankarâchârya*

कैवल्यम् ।

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ १ ॥
मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ २ ॥

अणोरणीयानहमेव तद्वन्-
महानहं विश्वमहं विचित्रम् ।
पुरातनोऽहं पुरुषोऽहमीशो
हिरण्मयोऽहं शिवरूपमस्मि ॥ ३ ॥

अपाणिपादोऽहमचिन्त्यशक्तिः
पश्याम्यचक्षुः स शृणोम्यकर्णः ।
अहं विजानामि विविक्तरूपो
न चास्ति वेत्ता मम चित्सदाऽहम् ॥ ४ ॥

THE SUPREME BLESSEDNESS

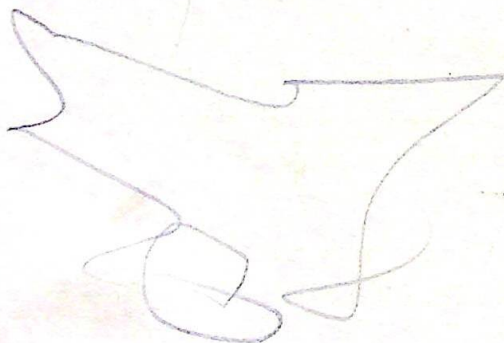
1. What constitute the enjoyable, the enjoyer and the enjoyment, in the three abodes,[1]—different from them all am I, the Witness, the Pure Consciousness, the Eternal Good.

2. In me alone is everything born, in me does everything rest, and in me is everything dissolved. I am that Brahman, the secondless.

3. I am minuter than the minute, I am likewise the greatest of all, I am the manifold universe. I am the Ancient One, the Purusha and the Ruler, I am the Effulgent One, and the All-good.

4. Without arms and legs am I, of unthinkable power; I see without eyes, and I hear without ears. I know all, and am different from all. None can know me. I am always the Intelligence.

1. Refers to the three states viz., the states of wakefulness, dream and profound sleep.

वेदैरनेकैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ।
न पुण्यपापे मम नास्ति नाशो
न जन्म देहेन्द्रियबुद्धिरस्ति ॥ ५ ॥

5. I alone am taught in the various Vedas, I am the revealer of the Vedanta or Upanishads, and I am also the knower of the Vedas. For me there is neither merit nor demerit, I suffer no destruction, I have no birth, nor any self identity with the body and the organs.